Evangelical Christendom

"Jesus Corpus manus in Christo."

July-August 1939

The Public Ministry of the Word of God

THE Ninety-third Annual Meeting of the World's Evangelical Alliance, reported in full elsewhere, was the occasion of addresses each of which must convey to the reader a sense of great tasks to be accomplished and personal responsibility. The address by Rev. Lionel Fletcher was an impassioned call for a New Crusade, "for a deeper spirituality, for a more tremendous enthusiasm," and "because our pure Scriptural faith is in danger." This is a warning as well as an incentive, and coming from one so experienced in every aspect of Church life and work it cannot be disregarded. Is it or is it not the fact that our Churches with few exceptions are neglecting the public ministry of the Word of God, and, speaking generally, are serving tables? How often do we listen to an expository sermon to-day, or to a setting forth of the Gospel of Salvation as St. Paul and others preached it, tender in its revelation of the love of God for sinful man, but a consuming fire in its attitude to sin and the need for repentance, and forgiveness through the Blood and the Cross of Christ. This question of the public ministry of the Word of God is one of the most momentous and important subjects related to the Churches. It was so in Apostolic days, it is so to-day.

If the Gospel of Christ is Divine, and its object the spiritual and eternal Salvation of men, then its ministry is the noblest, most sublime, and most essential work man can engage in. Beside it, the work of the scientist, the *litterateur*, the politician, the social reformer—valuable as all are in their sphere—dwindles into comparative insignificance. Their appliances, their methods, and their results, though by no means to be despised, fall far short of the means employed and end aimed at by those who preach the glorious Gospel of the blessed God. When Dr. Carey heard that his son, Felix, was being laden with honours and rewards by the Burmese Government, and had been induced, in consequence, to surrender the career of a missionary for that of ambassador to an earthly court, he wrote to him, saying, "Whenever I think of you relinquishing your post, I start from the idea with a kind of horror, as if I realized it to be a great crime"; and to another he said, "He is, in my opinion, very much sunk. He has withdrawn from all connection with the mission, and is shrivelled up as regards divine things; Felix has forsaken the Lord." The estimate of the ministry which these words indicate is none too high, if the soul of man is immortal, and the salvation Christ came to work out is the only means of rescuing it from an immortality of woe.

This being so, no object in life is to be so eagerly sought as "to turn men from darkness to light, from the power of Satan unto God"; no wisdom like his whom God hath made wise to win souls, and no position to be more coveted, or to be sustained with greater enthusiasm, than that occupied by those who are "ambassadors for Christ."

It is sometimes said, and by many it is firmly believed, that the pulpit has, to a great extent, lost its power over the hearts and minds of men. Looking all round, rather than at exceptional instances which would seem to disprove the assertion, there is at least apparent ground to think it is so. An inquiry into the reason for the fact, so far

as it is a fact, though not directly our theme, yet so closely touches it that we can scarcely pass it by. Thus much, at any rate, we unhesitatingly and strenuously maintain, if it is so, it is not because the Gospel is less the Word of God than the Church of Christ in past generations has believed it to be; nor because its ministry by men and to men is less appointed and commissioned by Him who is at once its author, theme, and end. The old, old story is still the power of God unto salvation; the great commission, "Go ye into all the world, and preach the Gospel to every creature," is still in force; and, however near some of us may believe it to be, the end of the age referred to by our Lord is not yet come. *It still pleases God, by the foolishness of preaching, to save them that believe;* and every faithful preacher may confidently rely on the fulfilment of the grand and inspiring promise, "Lo, I am with you alway [all the days], even unto the end of the world."

In reply to the enquiry, "How can the public ministry be made most effectual?" we remark—*its theme must be distinctively and definitely, the Word of God.* "The sower soweth the Word." "Faith cometh by hearing, and hearing by the Word of God." In their successful conflict with the powers of darkness at Jerusalem, in the earliest days of Christian enterprise, the secret of the Apostles' triumph was found in that "they spake the Word of God with boldness," and so everywhere they went. "Samaria received the Word of God." At Ephesus their success is thus described: "So mightily grew the Word of God, and prevailed." In the record of St. Paul's work at Thessalonica, to which the wording of our theme directs us, we find the Apostle thus setting forth the sum and substance of it all: "For this cause thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it, not as the word of man, but as it is in truth, the word of God, which effectually worketh in you that believe." It is instructive and impressive in the highest degree to see how, in a brief compass of a few verses, St. Paul holds up the Word of God as the one weapon of his warfare, the one theme of his ministry. He says: "We were bold in our God to speak unto you the Gospel of God. . . . As we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, who trieth the hearts. . . . Labouring night and day . . . we preached unto you the Gospel of God." His reward was that they received it in all its fulness, clearness, and force; and that from them "sounded out that same Word of the Lord; not only in Macedonia and Achaia, but also in every place, their faith to God-ward was spread abroad." He might have preached among them the philosophies of Greece and Rome, or enshrined his references to theology of the Cross in the midst of learned disquisitions, subtle reasonings, and brilliant essayings on some of the many problems of the day; he could have proved himself a skilled and well-trained dialectician, or have discoursed in terms at once scholastic and refined on themes accordant with the intellectual culture of the age; but instead of this, he contented himself with imparting unto them in all simplicity, and with touching tenderness of heart, "the Gospel of God." As at Corinth, disowning excellency of speech or of wisdom, he "determined not to know anything among men save Jesus Christ, and Him crucified." What marvel that his ministry was effectual, that it was "in power, in the Holy Ghost, and in much assurance"? Is not the same rule of ministerial conduct applicable to our own times; and must not the Ministry be effectual or otherwise as we are true to the great Apostle's example? It is written, "The grass withereth, the flower fadeth, but the word of our God shall stand for ever. And this is the word which by the Gospel is preached unto you." There is no change in its doctrines, no alteration of its terms, no diminution of its power. Hence, in commissioning Timothy to go forth and carry on the work of Christ, the Apostle charges him, before God and the Lord Jesus Christ, and in view of His appearing and kingdom, to "preach the Word"; and, as though to show how constant and unswerving the line of succession in such ministry was to be, he says, "The things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Faithful men! The public ministry is effectual just as far as it is in the hands of those to whom these words

apply; their faithfulness having closest affinity with their responsibility to minister unto men the Gospel of God in all its integrity and sweet savour of Christ. The perilous times against which the Church is warned again and again in Holy Writ, already cast their shadow over us; and we can only effectually meet the demands of our age, as seen in God's sight, by a firm, resolute, and unflinching determination, in spite of the sneers of the sceptical, the contempt of the learned and refined, or the scorn of the worldly-minded and profane, as stewards of God, to "keep that which has been committed to our trust." We are told that if we are to succeed in our work in this twentieth century—so essentially an age of progress and culture, of boasted light and learning—we must preach a twentieth century Gospel, we must adapt our message and reconstruct our creeds, so as to suit them to the requirements of the times. But this is just what we cannot do, if we are faithful to our trust. The Gospel we are commanded to preach is not one of chameleon hue, or of varied interpretation; it is not a Gospel for this century or that; it is the one and only Gospel for all the centuries. As well might we seek to frame a brighter sun, and place it in yonder sky, as to frame a better Gospel, or improve upon the revelation God has given in His Word. Our duty and our highest wisdom is to "hold fast the form of sound words," and, standing in the ways, see and ask for the old paths, resolved—whether men will hear, or whether they will forbear—to preach none other than the Gospel Christ revealed and Paul proclaimed. To quote the words of the late Dr. Bonar (when addressing the Assembly of the Scottish Church), "Our business is not with the science of religion or the philosophy of worship, or the metaphysics of prayer and praise, but with something more intelligible, more practical, more directly connected with the soul's eternal joys and sorrows. We are not mere sermon-makers, or essayists, or retailers of the thoughts of the great thinkers of the age, whether English or German; still less are we popular declaimers, clerical humourists, æsthetical lecturers, expounders of transcendentalism, teachers of the inner light, or apostles of the sublime." No; our mission is higher, nobler far. We are heralds of the Cross of Christ, preachers of that word of God which alone is able to save the soul.

Mr. Lionel Fletcher's appeal to the World's Evangelical Alliance "to send out a call to the world, that will sweep the world and bring men and women back to the Cross of the Lord Jesus Christ" is heartily accepted. Already the Alliance is engaged in furthering the ministry of the pure Gospel of Christ in many countries, in many languages. In this article it endeavours to point the way to spiritual revival, the public ministry of the Word of God, by which we mean the presentation of Jesus Christ to the world in the power of the Holy Spirit, so that through conviction of sin and need men everywhere shall come to put their trust in Him as their Saviour and Lord in the fellowship of His Church.

READ, AND HELP TO CIRCULATE

A Call to a New Crusade

BY THE

REV. LIONEL B. FLETCHER

(Address given at the 93rd Annual Meeting of the WORLD'S EVANGELICAL ALLIANCE)

SEE PAGES 136-139

Headquarters Notes

ALL Members and Subscribers of the Alliance should receive with this issue of EVANGELICAL CHRISTENDOM a copy of the 93rd Annual Report of the British Organization. In the presence of really urgent need of funds we draw attention to the Form of Donation enclosed in the Report, and although this time of the year is the holiday season with very many, the work of the Alliance continues daily and gifts will be specially welcome just now. When read, please pass the Report on to someone likely to wish to join the membership of the Alliance or otherwise to support its work? Such personal deputation work can be invaluable.

We are pleased to be able to announce that the Bishop of Norwich, Dr. Pollock, the Bishop of Worcester (Dr. Perowne); and also the Rev. D. J. W. Ewing, President for the current year of the National Council of the Evangelical Free Churches, have consented to become Vice-Presidents of the Alliance.

In Memoriam: Sir William Lobjoit.—In the death of Sir William Lobjoit, O.B.E., V.M.H., Controller of Horticulture at the Ministry of Agriculture, 1920 to 1927, the Alliance has lost a wise counsellor and a warm friend. He was a very loyal and reliable administrator, as well as a man full of gracious personality and Christian sincerity. The following resolution was adopted by the Executive Council at their meeting in June last:—

"The Executive Council of the World's Evangelical Alliance, having heard of the death of their much-beloved friend and colleague, Sir William Lobjoit, desire to place on record their high estimation and appreciation of the genial and gracious personality and marked Christian sincerity which Sir William Lobjoit exhibited throughout his varied associations with public work and that of the Church militant. Sir William accepted the Council's invitation to become a Vice-President of the British Organization in 1929, and subsequently rendered services, especially more recently in connection with the expiry of the lease of the Alliance House in Russell Square, the helpfulness of which cannot be over-stated. His loss to the World's Evangelical Alliance and associated Christian organizations is and will be deeply felt, but the Council give thanks to God for this servant of Jesus Christ, desiring throughout his long life and his work, especially among the youth of this country, to put first and foremost the Gospel of Christ as the power of God unto Salvation.

"The Council wish to express to Lady Lobjoit and members of the family their deep sympathy with them in the great loss they have sustained."

Universal Week of Prayer, 1940.—As the Week of Prayer always commences on the first Sunday of each new year, we remind our readers that the dates for 1940 will be Sunday, January 7th, to Sunday, January 14th. Additional to the regular work of the Alliance heavy responsibilities are upon the General Secretary and the Office Staff during the summei months, when the widespread organization which the Week of Prayer implies comes under review, and many thousands of representatives in all lands have to be communicated with. New translations of the topics for Prayer have to be arranged, and when it is known that a number of these are printed in London an idea of the interest and influence of the movement, which is ever growing, can be formed. The new translation of the programme in Cigogo (to which the Bishop of Central Tanganyika refers in his address reported on page 141) is already in type, and will be sent out to Central Tanganyika, in company with the Swahili translation, from the Alliance House in Russell Square. The German translation is also printed in London and finds its way to all parts of Germany and German-speaking people in other countries. The Spanish translation is for the time being also printed in London, and a similar translation is made and printed in South America for use throughout that Continent. China has the programme through the help of the National Christian Council of China, and already the programme is being translated into Chinese. Thus we have tried to indicate to our readers how thorough is the organization of

the Universal Week of Prayer, even in the presence of war limitations and under the anxieties of threatening disturbance in international relationships. We shall have more to say concerning the Week of Prayer in our next issue.

"De Profundis."—On another page (150) we print a poem by Rev. J. Chalmers Lyon under this title, in the hope that it will appeal to many, and that as they hear "from the depths" of the distress and misery of the numerous refugees, Jewish, Austrian, Czech, German, Spanish, and others, their appeal to God and to man for sympathy and help may not be disappointed. We append the telegram forwarded from the Alliance House to the Prime Minister when it became known that some seven hundred refugees were marooned in a ship through being refused admission to America, and in the plight of having to return to Germany. It was indeed an answer to prayer that the Prime Minister announced in Parliament (on June 13th) that the British Government had consented to make arrangements for at least 200 of these refugees by giving them temporary asylum in England.

TELEGRAM TO PRIME MINISTER:

"Prime Minister, 10, Downing Street, S.W.

"On behalf of Council World's Evangelical Alliance and associated agencies philanthropic and religious I am directed earnestly to implore that you will on behalf of the Government arrange for asylum in this country temporarily at least for the 700 German Jewish refugees marooned in the liner *St. Louis* without possibility of landing except in Germany.—GOOCH, General Secretary."

In a previous note we have appealed for funds, could any appeal be more justified, or more urgent?

Religion in Poland.—The following letter from *The Times* of June 24th should speak for itself, but we may add that it was written in reply to the following comment by *The Times* Correspondent in a despatch from Rome on June 22nd: "It is generally held as an axiom in Poland that no Pole is a good Pole unless he is a Catholic."

To the Editor of "The Times."

Religion in Poland.

Sir,—Surely there will be others besides the writer shocked to read the comment made by your own Correspondent in Rome, under date June 22nd, that "it is generally held as an axiom in Poland that no Pole is a good Pole unless he is a Catholic." I hope you will permit me to speak for those who may be unable to speak for themselves in the circumstances, and to assure your widespread readers that the statement of your Correspondent is incorrect. May I draw attention to the fact that the present Prime Minister is by conviction a Presbyterian, and the honoured heads of the Lutheran Church and the Reformed Church in Poland, as well as the many in Poland of the Protestant faith, have done nothing to be accused of being wanting in loyalty to their great country?

I am, Sir, yours faithfully,

H. M. GOOCH,
General Secretary.

World's Evangelical Alliance,
19, Russell Square, W.C.1, June 23rd.

On another page we review the recently published Biography of the late Bishop Taylor Smith, by Rev. E. L. Langston. Our readers already know of the keen interest displayed by the beloved Bishop in the Continental work of the Evangelical Alliance, and of his notable visit to Poland in company with Rev. J. Chalmers Lyon and the General Secretary, when he had opportunity to see for himself some of the Protestant work, notably work amongst refugees and the orphans, which greatly impressed him, and on behalf of which he pleaded eloquently on his return to England. Now, as we write, a letter lies before us from one of these Polish institutions which says: "In our institutions we have hard times, as you may imagine. The burden of debt is increasing by the borders of devices, besides, the impoverishment is growing, and always more urgent entreaties for admission of poor children, and older people, are coming to us. They send to us because they have not enough room in the hospital of the town for these sick ones, and often two patients must even share the same bed. Now, I make the great request to the

Evangelical Alliance to help us in our needs. We know that Great Britain does not forbid the export of money to Poland" (this is correct—ED.), "of course, we know at the same time that you have in England likewise plenty of need, especially now through the great number of refugees; but I too know the expanded heart you have for all the many needs and Christian works throughout the world, and so I chance this letter and this request, and follow it with earnest Prayer to God, your God and ours." Can we refuse such an appeal? It must be a matter for our many and widespread readers to determine, and we ask their prayers also that work in Poland, the Bible School, the refugees, the foregoing appeal, and much other reliable Protestant work may not be without the help appealed for.

A Day of National Prayer.—Considerable correspondence is reaching us on this subject, and we desire to inform our readers that every letter is carefully and thoughtfully considered, notwithstanding the difficulties which surround the subject. There is a good deal of dissatisfaction (expressed in the correspondence) with the fact that such suggestions and appeals are usually lost sight of through being referred to heads of the Churches, and, if action of any kind is taken, the issue of some special petitions for prayer on a specially appointed Sunday. The prevailing desire and request goes much deeper than this. A correspondent writes: "A mighty part of the nation is yearying for such a Day," and unless we are mistaking a very widespread feeling the need is for a movement which will give expression to the deep feeling that there should first be confession of national sins with evidence of repentence, and then expectancy that God, as in past days, will "shake the heavens, and come down." We quote our correspondence again: "We do not want to have frantic prayers for Peace; we have experience of that in our League of Prayer, though I suppose it would be impossible to eliminate this subject wholly." What is desirable is an appointment by authority (as in 1918) of an act of National Prayer. This is not to appease pacifists, or to appear before the nations as unarmed against aggression; much less as unprepared or as fearing the issues of a righteous conflict. The question is whether the Nation is leaving God behind, or out of reckoning when the Divine judgments are in the earth, and the warnings and promises of God stand good for those who will heed them? We may add that the Executive Council of the Alliance, on the request of Sir Charles Marston, have unanimously agreed to the signing on their behalf of the following petition to the Prime Minister:

"That in this grave national emergency, the spiritual forces of this Nation need to be mobilised as well as the material ones. And that this Meeting humbly petitions His Majesty the King to issue a Royal Proclamation, calling upon all loyal citizens to attend a place of Worship on Sundays, and there to pray that the Divine Grace and Power be granted to this Nation, and Guidance to all in authority."

New Publications.—On our cover we announce the early publication of an important booklet by Rev. C. M. Chevasse, Master of St. Peter's Hall, Oxford, entitled *The Church of England and the Eastern Orthodox Churches—Authority or Tradition?* The price will be Twopence.

We commend a new series of leaflets (suitable for enclosure in correspondence (which are now ready), and if our readers will make use of them their co-operation will be invaluable. They are for free distribution and can be so supplied on application to the Alliance House, 19, Russell Square, London, W.C.1. The titles of the leaflets are as follows:—

1. The World's Evangelical Alliance: Its Universal Appeal for Co-operation. By Rev. Preb. W. Wilson Cash, D.S.O., O.B.E., D.D.

2. The World's Evangelical Alliance: The Importance of Membership. By Rev. J. W. Ewing, M.A., D.D.

3. A Call For A New Crusade. By Rev. Lionel Fletcher.

4. The World's Evangelical Alliance and the Evangelization of Spain. By Senor Z. P. Carles.

5. The Universal Week of Prayer. By the Bishop of Central Tanganyika.

6. The Church of Rome in the Mission Fields. By Rev. Canon W. P. Hares, B.A. (C.M.S., Punjab, India).

NINETY-THIRD ANNUAL MEETING

THE NINETY-THIRD annual meeting of the World's Evangelical Alliance (British Organisation) was held on June 1st, a glorious early Summer day, in the Caxton Hall (Large Hall), Westminster. The Ven. E. N. SHARPE, M.A., Archdeacon of London, and a Vice President, presided.

The National Anthem having been sung, the Rev. Prebendary W. WILSON CASH, D.S.O., O.B.E., D.D., read 2 Cor. v. 17-21, and offered prayer.

Following the hymn "Soldiers of Christ! arise," the General Secretary, Mr. H. MARTYN GOOCH, gave a brief summary of the Annual Report (which accompanies this issue of EVANGELICAL CHRISTENDOM).

THE ARCHDEACON OF LONDON

The CHAIRMAN then proposed the following Resolution:

"That this meeting receives the 93rd Annual Report with thanksgiving and praise to God for His manifest blessing upon the witness and work of the World's Evangelical Alliance during the past year. It appeals to all in every land who follow Christ Jesus as Saviour and Lord to join the Membership of the Alliance, or otherwise to further its world-wide mission by personal service."

The Archdeacon then said:—

There are one or two things I should like to draw your attention to in the very interesting Report, a summary of which Mr. Gooch has just given us. I am sure we all are thankful that we have been able to keep the home of the Alliance where it is, and where it has been for so many years. We are grateful and thankful also to those kind friends who have assisted by their gifts in getting that home settled for a further sixteen years.

Then I want you to notice, too, the world-wide influence of this Alliance. We are living in very difficult days, days in which we are all conscious of the enormous power of evil all round about us; days in which all those who love the Lord Jesus Christ and who are desirous of spreading His Kingdom should be one in their endeavour to stay the power of evil. I think we cannot be too careful in trying to get together all the branches of the Christian Church in fellowship, in prayer and in work and service at this present time. The life and testimony and witness of every Christian is needed to-day perhaps more than at any other time. So let us who belong to this Alliance realise that we must be united with others at this time in striving to promote the Kingdom of Christ in the whole world.

You cannot read this Report without realising how many there are of God's people who are living in lonely places and in difficult times; and the Alliance is trying to do what it can to stretch out a helping hand to those who need it.

In the second Sunday in each month in St. Paul's Cathedral we have a broadcast service to the Empire. It was my privilege to give that message on Easter Sunday, and I have heard from all parts of the world in reference to that service. One letter I want specially to mention to you here this afternoon, because it illustrates the point I want to make. It was sent by four friends representing British subjects, a party of 120 of them, in the centre of Brazil. They told me they were seven hundred miles away from any service in English. How many of us would take the trouble of going from here right to the top of Scotland for a service? There were those people. They said to me in that letter, "You don't know what it was for us to get that service and that lesson." There are many others, no doubt, in similar circumstances. There are friends on the Continent, there are friends in the great continent of South America and in other places who need all that we can give them from this Alliance of Christian fellowship and sympathy and help; and here is one of the ways in which God will allow us to give that sympathy.

Then I want you all to remember this, please, that we are meeting here for our ninety-third annual meeting, in a very solemn week. We began this week with Whit-Sunday, and on that Sunday all over the world from all the different branches of the Christian Church, without one exception, prayer was offered to God for the world to-day and for the

cause of Jesus Christ. On that day we were commemorating the outpouring of God's Holy Spirit upon the Church. What we want to remember in our Alliance, what we want in the Church of Christ to-day is to remember that that gift which was given to Jesus Christ when He began His ministry here on earth, and that He, the Head of the Church, gave to all the members of the Church on that great day when they met together in the upper room, praying for the Holy Spirit, that same power, that same gift, is ours to-day, and has been ours all down these nineteen centuries—the power of God's Holy Spirit.

What we want at our annual meeting here to-day is to realise as the psalmist did of old, that what he wanted was to be anointed with the fresh oil of God's Holy Spirit. That is surely what we all unite in praying and asking for to-day. But we must not merely be content with the praying and the asking: we must take it. We must use it, because it is a gift, a gift given to the Church of Jesus Christ to-day—to every member of that Church.

Now that oil of which the psalmist was speaking was a very special oil. It was taken from the bruising of the nut. It was efficacious, it was precious, and it had three qualities. It gave a smoothness to the touch; it gave a brightness to the eye; and it gave a fragrance to the smell. And if you think of the ministry of the Lord Jesus Christ after He had received that gift of the Holy Spirit, you will find out how those three qualities of the oil are all to be traced in His life and work: the smoothness to the touch, the brightness, the attractiveness of Jesus, and the fragrance He left behind wherever He went.

And that power, remember, was given to the Apostles. If you read your Acts of the Apostles you will see how those three qualities of the oil can be traced in all their work in those early apostolic days. And what we want to-day, my friends, is just those same three qualities of the holy oil, and God's Holy Spirit to be seen in the life of this Alliance, in the life of everyone of us: the freshness of the anointing of God's Holy Spirit, which will come in our Council and in all other kinds of work. The smoothness to the touch: how much that is wanted amongst Christian people is it not? No jealousies, no fussiness. And the brightness of the eye—an attractiveness. How many people have you attracted to Jesus Christ by your life, my dear friends of this Alliance? That is what we need to-day, is it not? the attractiveness of Jesus. "Not I, but Christ." People attracted by what they see of Christ in our lives. Then there comes the fragrance that is left behind in all our life and work, not of ourselves, but of Jesus Christ. So we want this Alliance to spread, and that wherever it goes there should be that fragrance of Jesus left behind by all our workers. You remember the words of George Herbert in one of his hymns as he speaks of "the Oriental fragrance, my Master, my Master."

May God bless this work, and give it more blessing than ever before in the years that He has for it to do the work for Him and for His Kingdom.

The Archdeacon being obliged to leave to preside at another important diocesan gathering, the Rev. the Hon. W. TALBOT RICE, M.A., took his place in the chair.

THE REV. LIONEL B. FLETCHER

A Call to a New Crusade

The resolution was seconded by the Rev. LIONEL B. FLETCHER, whose address was listened to with deep attention and interest. He said: I am sure, my dear friends, that we are very sorry that the Archdeacon of London has to leave us; but we are tremendously delighted that he was able to come at all in his very busy life. I do not think any of us will ever forget the beauty of those words which he has just spoken to us. As I rise to second the resolution that he has so beautifully proposed, I do pray God that that unction of the Holy Spirit of which he has been speaking may rest upon every one of us here; and not only here, but right throughout all the countries which are touched by the work of this great Alliance, which has been, under God, so useful and so wonderful in the ninety-three years of its existence.

I have had the great privilege of being able to go through this Report, by the courtesy of the General Secretary, who is always so courteous and so enthusiastic. I noticed that, as always, as far as I can remember, there was one note in the Report which some of you may miss, and yet if you will hear it as it is struck, it will vibrate with joy and with renewed enthusiasm right through your life. I notice in the Report it says, "*A new crusade is called for.*" I immediately said, "Why?" and the Report answered. It said this, "Because our pure Scriptural faith is in danger."

There is not one of us here who did not know that to a certain extent, but, if you will permit me to say it, there are not many of you who know it as well as I do; because my travelling takes me right through the British Empire, and to other parts of the world. As I go travelling round the world, travelling on steamers and trains and in cars, I meet all kinds of people; and I realise, with the gift that I developed as a trained journalist before I became a preacher of the Gospel, and with the insight and knowledge gained as an evangelist, dealing with people in the enquiry room, that our pure Scriptural faith is in danger. It is in tremendous danger, it is in imminent danger. I really believe that if the great Christian public only realised how much it is in danger, we would be galvanised into action. That is why I am so delighted that this keynote has been struck in the Annual Report, "*A new crusade is called for.*" And it is, and I am going to say this quite bluntly to you to-day: There must be no delay about it; there must be no muddling through, as we are so often content to do. There must be no acceptance of the prevailing spirit of compromise; there must be no yielding to denominational prejudices; there must be no yielding to fear lest we should be branded as "cranks" or as "ranters." You know a crank is a very little thing, but it produces revolutions.

I had a boy in one of my churches in Australia. It just comes to me as I talk to you. He had a motor car. It was before cars were popular, and it looked like a great sardine tin. I saw him with it one day. He was underneath: they generally were! I said, "Halloa, Harry, what do you call that car?" He said, "It's a Bolshevik." I said "What?" I had never heard that name before. He replied, "A Bolshevik—one crank and two revolutions!" I laughed at the time, and I could not help thinking what an essential thing a crank sometimes is, or what the world calls a crank. There is no revolution without a crank.

And as to "ranters," I wish we had more men and women who loved the Lord Jesus Christ and believed in His Salvation, and believed in the salvation of the world so much that they would not mind who called them "ranters" so long as they could proclaim Him and His Salvation. And when I come to think about it, I see that revolution is certainly called for.

When I took up this Report I looked at the top and saw that it was the ninety-third anniversary; and I want to go back in my mind to my earliest memories of this Alliance, when I lived in Australia. My father was not only a very godly man, but a man of prayer. As a boy I never could understand it, the first week in the New Year was always sacred to him. Even as a little boy he would take me to the Watchnight Service. I remember on one occasion—I was quite a little boy—there was no one to blow the organ, and I did it, and went to sleep during the hymn! The whole week was sacred to him because it was the Universal Week of Prayer. I look back a long, long time and remember how the families used to gather in the Week of Prayer; how all the different denominations and clergy and ministers came together. That is one of the furthest away memories I have—my old father keeping the first week of the year consecrated for the Universal Week of Prayer. No one will be able to tell till eternity what that has meant to the life of the world. We cannot see the harvest now. We do not see the result of prayer always, but it is our duty, our privilege, to pray, and in the great day we shall see what this Week of Prayer has wrought for the glory of God.

But you know there comes a time to us, and it has come now, I am certain, and that is why I am glad to have the privilege of speaking to-day. There came a time when God said to Moses, "Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward." And I believe that is what the cry and the call in the centre and the keynote of this Report ought to mean to us to-day. We have been praying—thank God we have—but I believe the time has come when we ought to send out a clarion call round the world for a new

crusade, lest we lose our Scriptural religion. Why, I can hear the cry going round the Empire. I know the whole of that Empire of ours, and the men who are in the lonely parts of the earth, as his lordship the Bishop will tell us where he comes from. I know Australia as he knows South Africa and Tanganyika; and I know New Zealand and Canada and other places; and I say, What would it mean if round the world a call ran to our kith and kin round the Empire? And we speak of the Empire first. That is our first duty if we are going to call for a new crusade. What would it mean to our cousins in America, where they are longing and praying for revival? What would it mean to Italy and Spain and all other parts where so many love the Lord Jesus Christ and are seeing the Scriptural religion you and I believe in taken from them by force? How would they feel if they knew we were gathered for a new crusade? What would it mean for Japan and China, at each other's throats, and yet many of them loving the Lord Jesus Christ as we do? What would it mean if they knew we were going to get on the march? I say to myself, "God help us, we must initiate this crusade." We have the World's Evangelical Alliance: will it not send out a call to the world?—not only pray, but set out on a march that will sweep the world and bring men and women back to the Cross of the Lord Jesus Christ.

If you go back you will find that history is a great corrective, a great teacher. If you go back to the very earliest time you will see from the very beginning of God's revelation how often God warned the people lest they should go away from His revelation. If you go back you will see Moses in the Book of Deuteronomy, how he tells the children of Israel what will happen to them if they believe in God, accept His word, and go out and believe what He has taught them, write it on the doorposts of their houses, teach it to their children, gather and worship and be true to God; what blessings He will give them. Read it again. You think you know it, but you don't always. Then he warns them of what will happen if they go away from Him. And the history of the Jewish people—God knows how we ought to pray for them—is a fulfilment of the warning of God. Whenever they were true to Him they had blessing: whenever they were untrue to Him there came wars and desolation and heartbreak. But thank God there was always someone to call them back.

Take and read through the Old Testament. I have just been making a personal study of it, and my heart has been on fire. You turn back and think of Deborah. That woman was anointed of God that she should go and call the nation back to Him. Many a time I have sat by the camp fire and seen Barak coming through the gloom of the evening to hear this woman's message; and she lays her hand on his shoulder and says, "Barak, thou art the man. You have to lead this new crusade." Then on Tabor—and Biblical scholars tell us that means a sanctuary—that ten thousand men had gone up to pray; ten thousand souls lifted to God with a prayer for a new crusade. Their weapons were old-fashioned and out of date, and Jabin had modern weapons; but the Israelites had God with them, and Israel had rest after that great battle for forty years.

Go on to Gideon, the son of a prophet of Baal. God came and spoke to him. His nation was enthralled by the Midianites. He was told to pull down the old altar of his father and build an altar unto the Lord. If the people were to be saved *they must come back to God*. You have read the story often, and yet it has the same old thrill. He pulled down the altar of Baal and rebuilt the altar of God. And if we rebuild the altars of God, He will send the fire and the blessing. Someone has said, "God never sends a fire to a broken-down altar." If we can get people to put up the altars in their homes, and in their own hearts again—and God knows, in some of our churches—the fire will fall.

The people came in their thousands, but God was not satisfied. He sifted them like He sifts the chaff from the wheat, until there were only three hundred; but three hundred with God can do anything. You and I today, if we were sure we had God with us, and we were sure we had received the baptism of the Holy Spirit, if we could bring our clergy and ministers and people and those who profess Christ's name back to the Cross, we could win this world for Christ. *It is a new crusade we want.*

On the mountain stood Elijah. He did not know of the seven thousand who had not bowed the knee to Baal, but there he stood alone. He would rather die than be untrue to his God. That day the fire fell; and when I hear that nation rolling out its verdict,

"The Lord, He is the God; the Lord, He is the God," I say, "It should be again: it *shall* be again." It is not enough for us to come and sit in a quiet, placid way in a meeting like this. We have to go back to our knees again, and to our clergy and ministers and call them back to bring the people for prayer, that the fire of God may fall upon us. *We must have a new crusade for a deeper spirituality, for a more tremendous enthusiasm.* Oh! my dear friends, are we willing to do as John Wesley did, and George Whitfield, and become like Moody, or Finney, and Jonathan Edwards, and those men who were so mighty for God, Chapman and Alexander? I think of them in Australia, when I worked with them and the fire fell and thousands were converted. He is still the same God, and His *power* is still the same. Why should we be trembling when we look at this world in its sin and wickedness? We might only tremble for ourselves, that we might come back to be anointed again with the power of the Holy Ghost. If we can send out news of this new crusade, a crusade which will have Christ and His glorious Cross in the centre of it, and the power of the Holy Ghost coming upon it, then throughout the world blessing will come.

Better than building up armaments and navies is to build up the Christlikeness of our people, and God Himself will bless us. The Christ shall be exalted and He must rule. Will you not pray for this, and as you pass the resolution endorsing this wonderful Annual Report of the World's Evangelical Alliance, ask Him that more shall be done, that "Jesus may reign where'er the sun doth his successive journeys run." May God grant that this new year may be the best year that we have ever had in His glorious service. Amen.

Dr. J. W. EWING

The Importance of Membership

The resolution was supported by the Rev. J. W. Ewing, M.A., D.D., President of the National Council of the Evangelical Free Churches, in the following address:

I have been asked to spend a few moments in supporting especially the latter part of the Resolution, which appeals to all, in every land, who follow Christ Jesus as Saviour and Lord to joint the membership of the Alliance.

We are celebrating the ninety-third anniversary of the World's Evangelical Alliance, and that fact opens for us an historical vista. As we try to imagine the passing years and all that has taken place during this long term, one realises how many men and women prominent in the Church of Christ in their day, many of them well-known throughout our land, and indeed the world, have been supporters of the Alliance from its beginning in 1846. And one realises, too, how great achievements have been accomplished through the grace of God, and how deep and wide an influence has been exerted for noble causes through this Alliance. But one realises also that the Alliance needs continually to be renewed in its personnel as the members are called away one by one to their rest. I read in Westminster Abbey this afternoon under the sculptured monument to John Wesley his memorable words, "God buries his workmen, but carries on His work." It is inevitable when a society has been existing for ninety-three years that those who in the earlier days were its leaders and its rank and file must have passed away; and we are conscious of the need continually to bring in new members to take the places of those who are removed from our earthly ranks.

I want you to realise this afternoon, as I have realised as I have been looking forward to this meeting, that this Alliance stands for the three most precious things in the world. The first is *the Gospel*, the great good news to men, the story of redeeming love, the hope of mankind, the hope of redeemed sinners, for whom God has given His precious Son. We think of the Gospel of redemption, and the Alliance has been true to its cause through the years.

Then it stands for *the spiritual unity of*

the members of the Church of Christ: not necessarily the organic union, though that may be envisioned in it, but something deeper and greater than any outward relation—the union of heart and spirit that shows itself in real comradeship and mutual help. This Alliance has through all the years stood to enable Christians of various denominations, of various kinds of Church government, to realise their unity in Christ Jesus as portions of the one Body of Christ. That is a witness greatly needed to-day, even more so than in the past.

The third thing which this Alliance stands for is *the vindication of spiritual liberty*. To-day we are reminded of the fact that States often infringe upon that liberty, making claims that the individual conscience and the conscience of the Church of Christ cannot accept; and the Alliance stands for spiritual freedom in every land, for each Christian looking up to Christ as Leader and receiving from Him His orders and His instructions without interference from any earthly power. The World's Evangelical Alliance, earlier and later, and even during the last year, as revealed in the Annual Report, has intervened repeatedly to secure liberty for the oppressed, and we rejoice in the influence it has been enabled to wield in securing liberty of conscience and worship where it has been jeopardised, or where it has been in part refused.

Now, dear friends, I believe that we present to-day rejoice in those three great principles: the maintenance of the witness of the Gospel; the spiritual unity of the Church, and the spiritual freedom of the will from the compulsion of earthly authorities. May I say to you that there is no way in which you can help in the support of the Alliance and in the maintenance of these great testimonies so effective as joining the Alliance, *becoming Members of the British Organisation*.

Then we want you to help us by your gifts and subscriptions for the carrying on of the work at home and overseas. The Alliance has great spiritual objectives but operates in a material world, and money has to be found for carrying on and out these objectives and to extend its influence. It is a privilege, surely, to use that which God has given us? It is more than a privilege, it is our duty to use our money and resources in His service. We are the stewards of Christ, and we shall have to account to Him for the way in which we have used our possessions and spent our life.

Then while joining Membership and co-operating with financial aid, there will be your continued interest and the help you are giving *in speaking to others* of our cause, and drawing them into this circle of activity. There is all the difference in the world between a sporadic aid and a steady and reliable assistance; between the little brook, refreshing at times, and with the glance of the sun upon its waters, but liable to be dried up in the heat of summer, and the spring issuing from deep resources and overflowing in its waters, to be relied upon throughout the year. We would ask friends of the Evangelical Alliance to look into their own circumstances and resolve that they will give us not merely encouragement by attendance at a meeting—much as we value that—but their help through the year through organised support in the work of the Alliance.

And may I remind you that in this day of international crisis—continuing so long that the world is growing weary of its suspense—there is great value in an Alliance like this, which has its spiritual membership in many nations. The World's Evangelical Alliance, with its Christian men and women of different churches and nationalities drawn together, forms bonds of union between nations which may even be divided in their public policies. It seems to me that the Alliance, in this time of world jealousies, suspicions and anxieties, is set for the bringing in by the grace of God of the Kingdom of God, that Kingdom which is righteousness and peace and joy in the Holy Ghost; that Kingdom in which shall be realised the hopes of the sages, the dreams of the prophets, the prayers of the saints and the purposes of God. *Will you help us then by joining the Alliance?* Will you not say to the Secretary, as the man at the Interpreter's House in *Pilgrim's Progress* said to the one sitting at the table with the inkhorn, "Set down my name, sir," and so have your part in the glorious mission of the Alliance to spread the glorious gospel of Christ, the spirit of love and of peace among Churches and Christians, and not only at home, but to all the nations of the world?

The resolution was then put to the meeting and passed unanimously.

THE BISHOP OF CENTRAL TANGANYIKA

The Universal Week of Prayer

Following the hymn "Hail to the Lord's Anointed," the BISHOP OF CENTRAL TANGANYIKA (the Right Rev. G. A. CHAMBERS, D.D.) said:—

I have really come to say "Thank you" for helping us in the great work of training our people in the wilds of Africa to pray. But may I remind you, or tell you, first of all, of the visit of an English lady to our cathedral in Dodoma, 350 miles from the East coast of Africa. After the service she said to me, "What raw savages you have in your congregation!" Well, I want to confide to you that I would be much more comfortable if you were all raw savages sitting in front of me, instead of being a respectable, proper English audience. But I have come on behalf of those whom I call my lovely raw savages, and my lovely fresh Christians, who have just come out of heathenism. I have come to thank you for your gift of the Swahili version of this invitation to observe the Universal Week of Prayer during the first week of each New Year. We have appreciated it so much in Tanganyika, where we have 117 tribes. We are not going to ask for it to be printed in 117 languages, but we have asked that it might be printed in the language of our big tribe of Wagogo, who speak Cigogo, and live in the land of Ugogo, which is rather a good name for a missionary land! I understand that the Alliance has promised to give us next January for the first time the programme for the Universal Week of Prayer in Cigogo; so, seriously, I have a double reason for thanking you.

I have come this afternoon to tell you as an eye-witness what the Week of Prayer means to us. I generally gather my flock in the cathedral every afternoon during the Week at five o'clock; and I tell them on the previous Sunday that they will all have a copy of the programme specially to themselves! This is such a treat, because they have not many books, and to get something special, new, in their own tongue is a great treat. Then I take them through each day, and we have prayer led by myself or some others, and extempore prayer on the topics. I go to the end of each seat after the prayer meeting and religiously have to see that each paper is passed along, otherwise they so value the papers that they are inclined to appropriate them. Other people might use another word than appropriate, rather shorter! But I always promise them that they can take the programmes at the end of the Week, and that is something they look forward to.

I have been fortunate enough to receive an advance copy of the invitation for next year. It is wonderful how the Alliance looks so far ahead. And what a wide vision the programme has. I see that for 1940 the Week finishes on the Saturday (January 13th) with "The Conquest of the World." That is what I try to infuse into my flock—the conquest of the world by the Spirit of Christ. It is a marvellous ideal. The Week of Prayer supplies a marvellous, a great vision.

Then I find this Week binds us all together in real brotherhood, in the fellowship of prayer. When you kneel with a black man alongside of you, or any man, and you are both pouring yourselves out to God in prayer, he is a brother at once. Is this not true? Is it not a marvellous brotherhood? And is not brotherhood one of the things needed in the world to-day? And the Week of Prayer is doing it, and doing it among tribes who years ago were fighting one another, and now they kneel together in prayer and brotherhood.

It is a long time since I studied Latin, but I thought what a beautiful motto stands at the heading of the World's Evangelical Alliance Annual Report: "UNUM CORPUS SUMUS IN CHRISTO"—"We are One Body in Christ," not "We shall be." It is a reality: something that has not to wait till Archbishops and Bishops and all the rest of us get together. We *are* one in Christ, and the World's Evangelical Alliance stands for that, and we are finding that in Africa, too. Thank God for this Alliance and its Week of Prayer.

And then the Week of Prayer provides a most helpful stimulus to my people and to all people to pray. Many in my great diocese in Africa do not know what is happening in the world. Some of them did not even know

that Abyssinia had gone. So we have to instruct them as to what is happening in the world, and so they have to be prepared by knowledge and understanding to take a worthy place in the spiritual Kingdom of God. As commerce and civilisation are coming in and bringing forces that are hostile very often to the highest welfare of the natives, we are preparing them for that, and it is a tremendous stimulus to them to pray. "Ye have not," does not the Word say, "because ye ask not," or "because ye ask amiss"? Well, as you look at the programme for the Week of Prayer you feel that you can pray, that you can put your heart into everything. I can feel that, and I can therefore commend it to everybody else.

And then the Week of Prayer sets before us such worthy topics. At once the answers to these prayers are guaranteed. It is a great thing to be engaged in prayer when you can feel you have the guarantee. "Before they call, I will answer; and while they are yet speaking, I will hear."

The Universal Week of Prayer serves a great ministry. Does it not move the hand that guides the world? Does it not release the power of God for the world? Does it not remind us, "If ye shall ask anything in My name, *in My name*, I will do it?"

Then I must remind you that the Week of Prayer brings great blessings. I think of the success, any measure of success, in the mission field to-day. One prayer that you will be asked to offer next January is "that God will bless His missionary servants and crown their work with success." God will answer and is answering that prayer, even before we pray it. Every bit of success in the mission field is the result of prayer. Some poor old soul, unheard of, is praying—the greatest gift she can make to the spread of the Kingdom of God. I often think of the marvellous escapes that some of my fellow-workers and I have had from elephants, lions and leopards and such like, simply because of the prayers of God's people. Prayer, especially united prayer, brings great blessing.

Surely this Universal Week of Prayer redounds to the glory of God. If you have anxieties and cares and perplexities and problems—and God knows we have all got them: we sometimes think out on the mission field that we have more than you; I do not know—what does the Universal Week of Prayer say to us? "Go to God and tell Him. Spread out your need before God. The battle is not yours, but the Lord's." And are we not reminded that "My God shall supply all your need according to His riches in glory by Christ Jesus"?

This Universal Week of Prayer redounds to the glory of God. I looked up the last psalm that is recommended for reading on the last day of the Week of Prayer next year, and what did I find—the aim of this Universal Week of Prayer: "Blessed be God's glorious name for ever: and let the whole earth be filled with His glory. Amen, and Amen." May God prosper the World's Evangelical Alliance, and use it to bring greater glory to God throughout the whole world.

Speaking as a representative of the Spanish Protestant Churches the final address was given by SENOR Z. P. CARLES who said:—

As an Evangelical and a Spaniard I feel greatly honoured in being able to come here to testify to the help that on many occasions the World's Evangelical Alliance has given to the Spanish people during these ninety-three years.

I was converted twenty years ago, and immediately I began to realise what the Alliance was, and what it had done for Spain. In 1860 there was the evangelical movement in my country, known as the "Second Religious Reformation," as a result of which Matamoros and nine of his companions were sentenced to years of hard labour. The Evangelical Alliance intervened and was able to obtain the liberty of the prisoners. How did it do this? By sending to Spain representatives of various countries to interview the Spanish authorities.

Eight years later, in 1868, there was a revolution in Spain, and the new government granted liberty to preach the Gospel of Christ. Several missionaries came to my country with this end in view, and the Alliance also helped in this work.

Many years later, in 1911, General Labrador was sentenced to imprisonment. What was his crime? He had refused to attend the Mass of the Holy Spirit. As soon as the Alliance heard of this they arranged for thousands of letters and telegrams to be sent from all parts of the world to the government of King Alfonso, asking for the sentence against that valiant soldier of Jesus Christ to be quashed.

In our times I myself have been a witness of the help that the Alliance has given to release from Spanish prisons several of our brethren, who had been sentenced under our law. Were they criminals, thieves or assassins? Certainly not. They were imprisoned for selling or giving away a Gospel, or explaining to others the teachings of our Lord Jesus Christ. One of the most notable of these cases, was the imprisonment of our sister, Carmen Padín, for the crime of explaining the Gospel to some of her neighbours. The Evangelical Alliance has helped us also in the celebration of two Evangelical Congresses in which hundreds of believers from different Evangelical Churches gathered together. The Spanish Evangelical Alliance has been able to gather around it members of the Churches from all the different Missions that work in Spain, which has been a great help to promote in Spain the union of all believers in Christ Jesus.

The Alliance, too, has helped the Spanish Protestants with food during the past two awful years. It has also kept in touch with the Spanish Embassy in London. There have been and still are many churches closed, and many pastors in prison. Who has been responsible for taking this matter up with the authorities in order that the religious life in our country may become normal? It was the Alliance who took this burden and responsibility upon it.

But the Alliance still has much work to do in Spain. Food is not yet plentiful, but what is most necessary now is money (in Franco currency) to be able to buy it, and already the Alliance has sent some gifts to be distributed amongst the most needy pastors and members of our Spanish churches. As a result of the war, many houses have been destroyed, many families broken up, many evangelical children have become orphans, and there are many widows whose husbands have been slain. Who will protect the many needy ones? Who will protect the widows? Who will look after the orphans?

There are also many Evangelical Spaniards in exile, whose only means of support is the generosity of God's children in this country. I myself, with my family, am an exile, able to live in this hospitable country thanks to the generosity of brethren, some known, and some unknown.

The Evangelical Alliance has a vast field before it in these calamities of the Spaniards, to succour the needy, the orphans, the widows and the refugees, all of whom urgently need help. If the Alliance can do a great deal materially, it can also do a great deal spiritually. Many church buildings have been destroyed, other churches have gone to pieces through the death of their pastors, or of the members. Many believers are in exile, as well as the majority of the Spanish pastors. The greater part of the churches are now closed. We trust that the promise of religious liberty given by the present head of the Spanish State will be fulfilled, but humanly speaking and for the time being, evangelical work in Spain is in ruins. Who will raise it up? Only the Lord can do this, and in Him we trust, but the Alliance has a great part to play in this future task. Who will send Evangelical workers to Spain? Who will be able to help the workers who are engaged or will be engaged in the evangelisation of Spain? The Alliance must propagate the needs of the Gospel in Spain, and foment evangelical co-operation in Spain. Let us remember that only the Gospel of our Lord Jesus Christ can bring peace to the afflicted heart of the Spaniards, let us help speedily those in need in Spain, or the Spanish refugees. But let us also speedily help in order that the Gospel may be preached in my unhappy country knowing that it is the power of God to save, to forgive, to bring peace to the head of every sinful man. Let us help to reconstruct a new Spain. Let us pray to the Lord Almighty that He will bless the Spanish evangelicals, that He will open new doors for the evangelisation of Spain, that He will bless the Spanish nation, and the new authorities, that they may lead their people in the fear of God, which is the beginning of all wisdom.

In the name of the Spanish evangelicals I would like to express our deep gratitude to the Alliance, to its Council, and especially to the General Secretary, who is also Hon. Treasurer of the Spanish Protestant Relief Fund, our dear brother Gooch, who has made so many friends among the evangelicals in Spain.

The Rev. J. Chalmers Lyon offered the closing prayer, and following the Doxology, the Bishop of Central Tanganyika pronounced the Benediction.

The Overseas Work of the Church*

By the Rev. A. St. JOHN THORPE, M.A.

Vicar of Watford (Herts).

In reading the syllabus for the Universal Week of Prayer, one cannot help being struck with the fitness of the sequence of subjects during the Week. First of all, there is thanksgiving and confession, there is then prayer for Christian unity; the One Church; followed by a day given up to prayer for the Nations. One felt very thankful yesterday, when attending one of these prayer meetings in Watford, to know at the time when the whole world through this great Alliance was praying for the nations, President Roosevelt was delivering his important speech at the American Congress. One felt the overruling hand of God in bringing together those two great events, viz., world-wide prayer for the nations and the President's speech. I am sure we all felt grateful for the order of the things he emphasised: first of all things spiritual, then the security of democracy, and thirdly, the good faith of the nations.

It was of this we thought yesterday, and to-day we remember Foreign Missions, the overseas work of the Church. If we get a deep and abiding unity among God's people, for which this organisation stands, we shall also get, I believe, an increasing goodwill among the nations of the world; and that international good faith to which the President of the United States referred will become a reality. With those two events accomplished it is difficult to estimate the tremendous impetus that would be given to the work of Christ overseas.

So we come to-day to this subject of the overseas work of the Church, and I want to pass on to you a few thoughts in connection with it, in the order of the suggestions made on the prayer leaflet.

First of all, Thanksgiving. As one reviews, even very briefly, the advance of Missions in the last hundred years, one is filled with gratitude. Our Chairman just now referred to the Mass Movements in India, China and Africa; but there is another thing, I think, which probably has sprung out from those Mass Movements: the increase of inter-society and international co-operation in great Conferences, so that the missionary enterprise of the Church is being dealt with in a statesmanlike manner. We remember the great Conference held in Jerusalem a few years ago and the spirit of the united Holy Communion service. Then there is the one that we are more immediately thinking of—the Conference at Tambaram, Madras—the results of which must surely be much in our thoughts and prayer, where men of many different Churches and nations gathered together to consider the great problems of what one might call in all humility the success of Missions. For we have to realise that the problems the great Societies are up against to-day are not entirely due to a lack of interest and zeal: they are largely due to the success in the field. A station is started, the work expands, and the demand is for more money and workers. Hence the problem that is being created is one which is the fruit of success. In saying this I do not want to underestimate for one moment the need for confession of apathy, for alas! it does exist. We all know that, to well, in our own churches and amongst our own congregations. There are those who come regularly Sunday by Sunday, but seem to have no regard for their obligations to the overseas work of the Church.

There is another thing for which we have to be thankful, and that is the recognition by Governments of missionary work, especially of educational work. As you know, there are Government grants for posts in all parts of the world to-day. There are posts where there are grants available, but there are not the men and women offering to fill those posts.

Then there is the increasing co-operation of the missionary societies in the field. It was my privilege in 1933 to go as a deputation from Keswick to the East African Keswick which was held just outside Nairobi.

* Address given in connection with the Universal Week of Prayer, at Livingstone Hall, (L.M.S.).

There one met missionaries of many societies, gathered together in the spirit of Keswick, and of the World's Evangelical Alliance, where we meet as all one in Christ Jesus. I found there that the missionaries of both societies were working in the closest co-operation. Men and women belonging to one society had their letters sent to the box number of the secretary of the other society. While I was there a man was being given a job in one society because the opportunity of work was closed in the other. Yet, if we had been at a missionary meeting at home, it is probable there would have been missionary-hearted people who would have said, "I will give to this: I will not give to that." Yet on the mission field you can sit down to a meal and not know to which Society a worker belongs. We can thank God for this example of unity that is being expressed on the mission field.

Then, of course, there is cause for great thanksgiving in the unity of the Church, as for instance, exemplified in South India. Recently I have been reading with much interest the Life of the late Archbishop Randall Davidson. There is a record of the Kikuyu controversy, which blazed up just before the Great War. While in East Africa I went to that church at Kikuyu, and there was a solemn sacredness all around. One went into that little church and realised the endeavour of those men to get together round the Lord's Table as a witness to the heathen around of their unity in Christ. While at Kikuyu I was privileged to attend the opening also of the Church of the Scotch Mission, "The Church of the Torch." There was, if I remember rightly, the little wooden building of the old historic Kikuyu church, and a few hundred yards away the great stone structure of "The Church of the Torch." At that opening the Deputy Governor was present, representing the Governor. The Anglican Bishop of Mombasa spoke from the pulpit, and people of different denominations were gathered together there. Leading chiefs were present, with their followers and thousands of Africans, many of them heathen. As one was present and thought of the old controversy, one thanked God for the progress made in the direction of unity.

But while we say all this in regard to Thanksgiving—for we need to encourage ourselves in these days, when so many people find their main job in life is to criticise—there is the other side, e.g., the confession of failure oftentimes to realise the claims of the gospel.

Then, there has been a shortage of workers in the last few years so that some societies are appointing recruiting secretaries whose main job is to go round the universities and other places where they are likely to get candidates in order to persuade them of the opportunity in the mission field. No doubt this is a good move, but is it not a serious criticism of the work of the Church up and down the country? We ought to be, as a part of our ordinary routine work, challenging men and women to face the opportunities of the Church overseas. To think that the societies have to create an office in order to interest people in our churches, to think of this question seems to me a tragic thing. I believe there is a bigger response by means of this organised recruiting, but surely it's necessity is a criticism of the apathy in so many churches concerning this claim of the work of overseas.

There is also the call to prayer for unity. I was reading an address given by our Chairman to-day, Rev. W. J. Noble, in the Alliance House* some months ago on "Missions and Unity." In that excellent address he said there are three ways to missionary reunion. One is the way of *Consternation*, as when a herd of cattle get together and rally in the face of an advancing common foe. One cannot help feeling that that note was struck yesterday in President Roosevelt's address to Congress. Whether we shall be driven together in the course of a few years, in this way of consternation or not, I do not know; but certainly events make us think very seriously along that line. Mr. Noble also said there is another way, and that is *comprehension*. He spoke of the scheme for union in South India, and said one of the things that impressed and abashed the Committee in the early days of its work was "their gross ignorance about one another," and about each other's Church life!

From time to time friends from the Free Churches have come to me and asked permission to attend my Confirmation classes. I have welcomed the suggestion on the clear

* "Missions and Unity." Price Fourpence. London: World's Evangelical Alliance.

understanding that it is on no invitation from me, and with no desire to take them from their own churches. So, with no intention of joining the Church of England, but only the desire to learn more of the teaching now given, and my Free Church friends have often attended my Confirmation classes; and frequently after the classes their comment has been: "I had no idea we had so much in common." Finally, Mr. Noble said there is one other way to Missionary reunion, and that is *consecration*. How heartily one agrees with these three points. The words in Rom. xii. 1 come to my mind: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, wholly acceptable unto God, which is your reasonable service." Surely one of the practical outcomes of the Universal Week of Prayer must be the reconsecration of ourselves to whatever God asks of us for the work at home or abroad.

The Missionary Situation in China

AGAINST the dark background of the undeclared war between China and Japan certain encouraging elements have become plainly discernible. Desolation and distress have softened the hearts of many Chinese towards the messengers of the Gospel who have remained in their midst and shared in their sufferings. Throughout the wide war-areas the "sweet uses of adversity" have been manifested by the Churches and by individual Christians in generous and loving care of the sick and wounded, the destitute and the bereaved; and, in such ministries and in the experience of Divine succour and protection, the life of the Chinese Church as a whole has been quickened and made fruitful.

Other features, however, are emerging. The forces of disorder, in China never long asleep, have been wakened and let loose; and not only in areas occupied by the Japanese, but in Free China, as it is now called, bands of lawless men infest the countryside, to the great distress of the people and to the hindrance of the work of the Gospel. Further, even where comparative quiet prevails, heavy taxation for war-expenses burdens the country; consciption drains the villages of their able-bodied men; forced labour for road-making further depletes the farms; and the demands of the military for food and lodging impoverishes the homes and vexes the householders. Schools are receiving special attention from the Japanese, and wherever possible the ordinary text-books are sternly eliminated and replaced by new ones definitely pro-Japan. In many of the great cities life is lived under the perpetual threat or actual experience of aerial bombing, a condition that has been considerably worse during the past few weeks as the invaders have sought to demonstrate that wherever Chiang Kai Shek or his supporters may establish themselves, there will they be followed until they are at length destroyed.

Besides these dangers and disabilities shared in common with the Chinese people at large, there are appearing in these days new difficulties for the Christian disciple who seeks first the Kingdom of God. The more ardent Chinese patriot is disposed to question the motive of the Christian preacher; this life and death struggle with Japan demands the undivided energies of all; anyone otherwise minded must be a traitor to his country. A missionary in Kwei Chow province writes of worse—of a colporteur falsely accused and imprisoned on the charge of being a spy in Japanese pay. In perils thus from their own countrymen, Christians are in peril also from the invaders, for the charge of espionage may be made from the other side; one case being that of a pastor and an evangelist who went out together on their ordinary work in an occupied city and just disappeared, leaving no trace behind them.

Lastly, as will have been seen in the Press, the news of anti-British propaganda in both countries, and of the Tientsin blockade, is very disquieting. If the attitude of the Japanese military leaders in that city is adopted by their officers and men at other ports and in the interior—and cablegrams report this as being the case at least in Shan Si and Shan Tung—then the outlook for British missionaries and the Chinese associated with them is very serious and constitutes a fresh challenge to prayer.

ROWLAND HOGBEN.

Christ or Cæsar ?

Address given at the 8th Assembly of the International Protestant League at Hemmen, Holland.

It is a great privilege and pleasure to bring to this assembly the greetings of the British group and of the World's Evangelical Alliance (British Organization). That Alliance exists to manifest and promote spiritual unity through the whole world. We are grateful for another opportunity to cultivate our common Protestant fellowship. The world problem of to-day is how to create a vital fellowship between the Christians of every nation. Political pacts and international leagues sometimes disappoint us and there is need for a closer bond than these can give. The world is crying out for a bond which crosses all national frontiers, and Christianity supplies that bond. The Christian Church is an international brotherhood. "God hath made of one blood all nations of men for to dwell on all the face of the whole earth" and as one common blood makes us human brothers, so one Atoning blood unites us in one spiritual fellowship. That spiritual fellowship is closer and more abiding than blood relationship. We may claim for the Protestant Church that it provides the most intimate and inspiring fellowship that is possible for mankind. The recent conferences at Oxford and Edinburgh and Madras emphasized our Protestant unity and world fellowship. The Church is still the living conscience of the whole world and it is unitive in every phase of human life. It transcends all distinctions.

"Elect from every nation, yet one o'er all the earth,
One charter of Salvation, one Lord, one faith, one birth."

Christ is the unifying Divine Personality and the one Church of Christ is the unifying organization. "In Christ there can be neither Jew nor Greek, neither bond nor free, neither male nor female; for all are one in Him."

The only schism is spiritual separation from him, our living Head. That simple teaching of the New Testament challenges the philosophy of racial superiority. Christhood is at the basis of Christianhood and Christianhood is at the root of true brotherhood. Christ is central to the moral history of mankind and the cumulative experience of the centuries establishes his Kingdom—"He is before all things and in Him all things hold together."

We believe that our Protestant principles embody His teaching, making for spiritual unity, progress and liberty and the noblest ideals for society. World Protestantism would also make World peace.

Our Lord said "I, if I be lifted up, will draw all men (*i.e.* all nations) unto Me." That is the eternal purpose of God in Jesus Christ. In a majestic letter written from prison, the apostle Paul called the attention of the persecuted Church to that eternal purpose of God, as an inspiration in facing the tasks of the day and because of that purpose he exhorted them not to lose heart. It is this assurance of the eternal purpose which needs to be vitalized and realized in these days of the 20th century as an inspiration to faith, an incentive to service and to courageous endurance.

In the first century, with a drunken and tyrannical Cæsar on the throne, and Christ upon the Cross, it looked like the defeat of truth and goodness, but that very Cross became the manifestation of the power and wisdom of God, and to-day it towers above the wrecks of time.

To a small and despised company of men Christ said "Fear not, little flock, it is the Father's good pleasure to give you the Kingdom." They were surrounded with hostile military powers, a hostile system of religion, and everything seemed against them. They discovered, however, that they possessed a Gospel which, by the Holy Spirit, shook the nations. The most powerful and abiding Kingdom is in the hearts of those who have sworn fidelity to purity,

liberty and truth. "They that use the sword shall perish with the sword," but they that preach the Gospel shall conquer the world. The weapons they use are love, noble deeds, sacrificial service. The Kingdom of Heaven is righteousness and peace and joy. The Kingdom of Hell is injustice, war, and despair.

We must be heartened and encouraged to remember that the Kingdom of Christ comes through spiritual minorities. Those humble apostles preached in Syria, Turkey, Italy and Germany and eventually created, by God's grace, the western Church which in turn, has evangelised the world.

To-day we are again in a period of history, when there is a denial of the Christian faith by a great and powerful State with persecution of the followers of Christ, but the discovery will be made that a great State cannot be built on atheistic or anti-Christian principles. There is limitation also of spiritual freedom in other countries, and a State policy in ecclesiastical matters which is not reconcilable with loyalty to the one Lord. The State claims worship which can only be given to Christ.

In Romans 13, Paul is affirming a great principle, which is that the authority of the State has a Divine sanction and that in God's name it can demand and enforce obedience as long as it applies the principles of justice. Civil power is an essential of human society. No man, or section of men have the right to ignore the State, and to do that which is right in their own eyes, for this brings disorder and anarchy. The supreme end of government is the happiness and welfare of the people, and every citizen should have a share in the modern state in controlling its action through legislation. His voice and vote make the laws which he is to obey. The whole raison d'etre of a Government is to serve the community for its highest good, to bind men together in a justly ordered social and national life and its authority ought to be loyally accepted. Christ accepted and recognized the authority of Cæsar, and the early Christians accepted the political order of things, though they petitioned Emperors and Kings and demanded the abolition of gross abuses and iniquities.

The New Testament says, "There is no power but of God: the powers that be are ordained of God," this is not to be taken literally. This does not mean that every individual ruler is ordained of God. That would, as one writer says, "make the Divine Being responsible for many acts of despotism and oppression." We might as well say that every minister of religion who has received ordination was therefore chosen of God, no matter what his personal character might be. The meaning rather is that government as government is an ordinance of God—that God has ordained that there should be authority and rulers. Government is necessary and "order is Heaven's first law" and there should be submission to constituted authority. Just as in the family there should be obedience to parents. That is the ideal family and the ideal State where there is obedience to a righteous power exercising itself for the good of its members.

When, however, Cæsar invades the province of religion he comes into conflict with another power, and Christians, even under Cæsar's rule must feel their first loyalty is to God—"we ought to obey God rather than man." The three Hebrews were right in their disobedience to Nebuchadnezzar's command to worship the golden image he had set up. The early Christians were right in their disobedience to Nero's commands. Luther was right in his disobedience to the powers that be. So was John Hus, and William Tyndale and John Wycliffe.

Churches and individuals in the course of history have been compelled to defy State law and to take their stand for liberty and conscience. We do not accept the theory that the State is absolutely omnipotent, and that every other interest must be ruthlessly subordinated. Whilst God has appointed the civil power, this is not to be exercised over the soul and conscience of man. We must measure our obedience to the civil rule by our duty to God. The Reformation insisted upon the right of Private Judgment and emphasized the essential individuality of Christians.

There are circumstances in which a conscientious man may refuse to obey the State. In the realm of conscience our obedience to the higher law stands first. The sovereignty of God is higher than the sovereignty of

Cæsar. There are times when resistance becomes a virtue.

In Great Britain we have, thank God, freedom of conscience and religious liberty. There is no attempt on the part of the State to interfere with the internal government of the Church. An enlightened conscience is the voice of God in the soul. There is complete religious liberty.

In common with other European countries we are suffering from the political unrest and tension, but the Churches are full of the spirit of prayer, that the war clouds may pass and that the world may be saved from the horror and suffering which would destroy the best things in life. The deepest need of the world is the uprising of a right spirit—a spirit which will lead the nations and their rulers to try to be good neighbours to one another, each keeping faith with others, each thinking not of its own things only, but also of the things of others. A new allegiance must be aroused if the world is to be saved from the present state of disorder and fear. We must unite in prayer that the Holy Spirit may come upon us, for He alone can bring to a troubled world the blessing of peace and preserve to us those things without which any civilization worthy of the name must perish. The resources of God are equal to the times in which we live. God may yet do a great thing in Europe with a cleansed and dedicated Church.

E. J. T. BAGNALL.

Common Prayer

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly above all we ask or think."

LET US GIVE THANKS—

For the 93rd Annual Meeting on June 1st and the earnest spirit evident throughout.

For further confirmation of Old Testament history and narratives by recent discoveries; and for the willingness of the secular Press to acknowledge this.

That anxieties within and without the Churches are causing those who follow Christ as Saviour and Lord to make more of the things which unite them than of those which divide.

For the restoration of liberty of worship in Roumania.

LET US UNITE IN PRAYER—

For all Christians in China at this time, that under danger and distress they may find courage, and grace to help in time of need.

That Spain under the new régime may enjoy liberty of conscience and worship; and that the work of evangelisation may proceed without hindrance.

For the success of efforts directed towards the appointment by authority of a National Day of humble Prayer and Intercession.

That Divine guidance and wisdom may be granted to those who at this time are engaged in the preparations for the Universal Week of Prayer, January 7th to 14th, 1940.

That the Annual Report circulated with this magazine may bring a new realisation to many of the importance and urgency of the witness and work of the Alliance.

For agents and representatives of the Alliance at home and overseas; and that necessary increase of income and immediate funds may be forthcoming to meet home and foreign responsibilities.

A PRAYER—

"We commend to Thee, Almighty God, the whole Christian Church throughout the world. Bless all in every place who call on the name of our Lord Jesus Christ. May the grace and power of the Holy Spirit fill every member, so that all the company of Thy faithful people may bear witness for Thee on the earth. Look in mercy on the errors and confusions of our time, and draw the hearts of believers nearer to the Lord Jesus Christ. If it be good in Thy sight, heal the outward divisions of Thy people, disposing the wills of all to a true union of order in the truth, for the work of the one Lord. And above all we pray for the unity of the Spirit, through whom alone we are guided into all truth."

(From the B.B.C. "New Every Morning.")

DE PROFUNDIS

"Inasmuch, as ye have done it unto one of the least of these My brethren, ye have done it unto me" (Matt. xxv. 40).

How long, O Lord? O Lord, how long
Shall the defenceless suffer wrong
And prey be taken by the strong?
The ancient people of the Lord
Are scattered o'er the earth abroad,
A nation outraged, robbed and driven
From every country under heaven.
No place of rest their foot can find
For tortured frame and anxious mind.
Reduced to want and nakedness
They long for death in their distress.
From concentration camps their cry
Heartrending, rises constantly;
For there, with lies and hatred blinded
Their callous jailers, evil-minded,
Undreamed-of cruelties can wreak
Upon the helpless and the weak
Day after day, nor ever cease
Until death bring at last release.

How long, O Lord? O Lord, how long
Wilt Thou behold their grievous wrong?
Arise, O Stronger than the strong!

Has Christ no word for you and me
To stir our Christian sympathy?
Are we content that Britain's door
Remain half open to His poor?
Listen! He speaks as at the first:
"I was an hungered and athirst;
Unclad, exposed to cold and damp;
I was in concentration camp;
I was a foreigner, a Jew,
Sick and in prison"—Now, friend, of you
Can Jesus say: "And inasmuch
As ye have done it unto such
As this poor suffering refugee,
Unknown ye did it unto Me."

J. CHALMERS LYON.

Continental Evangelical Life and Work

Religion in Nazi Germany We should wish to keep off this subject, but we cannot, and it is well that the voice of every representative body should be raised in protest against the travesty of justice in the treatment by the Nazi Socialist State in Germany of those who desire and determine to render to God the things which are God's. We have learned that a young German, who has been travelling in England, has written the following impressions of the religious crisis in Germany.

The son of a Lutheran pastor, and at one time an ardent Nazi, he explains the disillusionment which has beset a large number of young men who entered the Nazi Youth, trusting to the Führer's pledge of toleration for religious beliefs, and who found the pledge to be only an empty form of words.

As a consequence of the anti-Church policy, he writes, thousands of young Nazis have left the Church. Some have been compelled to do so. Others have been strongly advised to give up their faith, for otherwise they would gain no promotion. In the training camps, church-going is forbidden. Hitler's bodyguard left the Church in a block. Storm Troopers are given rather greater freedom; but all those who study theology are forbidden to join the Storm Troops, in case they might exert a strong Christian influence.

"For more than five years, pastors and priests have been continually threatened, molested and attacked." He continues: "I once saw a pastor break down during family prayers, when he was interceding for his people. A friend of the poor, modest in all his work, he had been bitterly attacked in a Party newspaper, and the strain of long persecution gradually broke him down. I know of a rectory near Cologne which was partially demolished by Storm Troopers, who fired on the house under cover of darkness, shouting indescribably vulgar slogans. The police did not dare to interfere, further than to take the pastor into a car, when he ran from the house, and prevent the Troopers from beating him publicly. . . .

"It is, perhaps, the constant supervision of one's private life that is the most galling part of the Nazi régime in Germany to-day. Every German, wherever he lives, is liable to be watched and reported to the authorities if he is found to have made the smallest criticism of things as they are. You cannot trust your neighbour! You cannot trust your colleague at work! You cannot trust even your intimate friends! A momentary mistake, a brief, unwise remark can ruin your career and take you away from your wife and your children.

"Many of the Lutheran Church members carefully keep away from the party members. They raise their hands if necessary, and try in every way that they can to avoid trouble. Depression, distrust and indifference are growing apace. I cannot feel happy in the country which I love, now that it has grown intolerant to religion. I was a fervent Nazi in 1933, and for some time after. I supported the party in every way I could. I have often seen Herr Hitler, and I have admired him immensely. Did he not make Germany strong and great, and did he not give work to millions who had been idle? But there is one evil in his régime that I cannot forget. It is the Nazi hatred—hatred of Jews, hatred of Christians who will not give up their faith, hatred of all who dare to express a free opinion."

Pastor Niemöller We were somewhat shocked to receive a letter from a correspondent commenting upon what he termed the "sobstuff" about Pastor Niemöller. What are some of the facts? It will be remembered that eight months after his arrest (July, 1937) by the civil authorities, Pastor Niemöller was sentenced by a special court to seven months' imprisonment in a fortress and fines amounting to 2,000 marks for offences (in the pulpit) against the State. In view of his eight months' detention his confinement in a fortress and part of his fine were declared to have been discharged. There was no difficulty about finding the remainder of the fine. In addition, he was acquitted of the charge of "underhand attacks on State and Party." But, although released by the civil court, he was arrested by the Secret Police, who entirely disregarded the Court's verdict, and he was placed by them in Sachsenhausen concentration camp. For two years he has now been a prisoner. It is a strange travesty of justice!

Again we advise readers to procure the little volume, "Pastor Niemöller and his Creed," by an anonymous author, well known, however, to the writer. If any difficulty is found in obtaining this book we shall be pleased to post a copy to any applicant sending the price, one shilling, and threepence for postage. The Foreword is by the Bishop of Chichester, who reminds us that "Pastor Niemöller's fight is not that of one man against a number of other men. The German Church struggle is not a conflict in a corner. It is not a struggle of one ideology against another. Far less is it a quarrel about parsons or sects. It is a struggle for the supremacy of God."

From the beginning, says the anonymous writer of the book referred to, Pastor Niemöller was a fighter. He was in his element as an officer in the war, which demanded the pledge of his life. He was in his element when he fought for National Socialism at a time when he looked to it for the salvation of his country. He continued a fighter when National Socialism began its attack against the Church, and the salvation of souls became his one absorbing concern.

In the months of his liberty, Pastor Niemöller assumed naturally the authority of command. His Westphalian obstinacy stood him in good stead at times when his brethren were inclined for compromise. The author of this little volume records the story told by Niemöller's father, who paid a visit to his son at the Dahlem vicarage. On returning home, he declared that he had only seen his son at his desk answering two telephones and shouting "Yes," "No," but mostly "No" to those who wanted advice or wished for some modification of his uncompromising position.

There are many stories in the volume about the small, unknown incidents of the Church conflict, of Pastor Niemöller's home, of his children, and of "that fine, brave lady" his wife. "Brother, why are you in prison?" he was asked one day by the prison chaplain. "Brother, why are you out of prison?" was the prisoner's only reply. At the end of the book his message from a prison cell to his friends in the outside world is quoted: "I would ask of you all one thing—that we do not give way to weariness. Voices are again abroad wishing to persuade us that the suffering of our Church is a sign of the wrongness of its cause. We would reply, comforted, that the apostles have testified otherwise. We know that this is the truth, and we hold to it."

Religion in Russia While there is not much to report on any substantial change in the U.S.S.R. of hostility to religion there is some apparent evidence of religious revival, especially among the peasants, and of a kind which is ready to defy dangers and even imprisonment. Writing on the subject, "What life is

like in Russia," Viscount Forbes makes the following comment, which coming from an eye-witness is valuable:—

"One afternoon driving in the country I saw a beautiful church of Italian design. There was a large crowd gathered outside. I asked my interpreter what she thought the crowd was doing outside the church. She replied that no doubt there was some party meeting going on inside. As we got near the entrance it was quite obvious that it was not a party meeting—young men and girls, old men and women clasping babies in their arms were crowding to get into the church. Fervently they were crossing themselves. I pushed my way among them into the church. In it a Russian priest with a flowing white beard was saying Mass and a choir was singing. They were celebrating Russian Pentecost.

"The church was in a good state of preservation. There were some beautiful Italian church pictures within. As we left, my guide exclaimed: *'I never thought young people went to church any more.'*

"I then asked my guide what she thought of Christianity. She told me that she had been to church when she was young, but she added: *'How can you reconcile Christianity with the great works of engineering and science?'*"

Viscount Forbes continues:—"The Soviet Government allows churches to remain open providing that the priests do not preach against the Government."

A Message from the Czech Christians

We have received the following message from the Synod of the Evangelical Church of the Czech Brethren at Prague:—"The eighth Synod of the Evangelical Church of Czech Brethren met in Prague, Bohemia, on the 5th of June, 1939, in a time extremely serious both for our church and nation and for the entire world, in the midst of storms and upheavals, disturbances and uncertainties which are not yet ended. In common with the whole world we are carrying this burden of difficulties, sorrows and uncertainties.

"But we do not give way to feelings of hopelessness and weakness. In this very time of upheavals and uncertainties we confess with all greater earnestness, humility and responsibility, our joyful and whole faith in our unchangeable and faithful God, in His love and justice. In this very time we confess our love and obedience to our Lord and the Head of the Church, Jesus Christ, the Author and Finisher of our faith, who having finally revealed to us the will and love of God is and remains in all matters of faith and life the supreme and sovereign Authority above all human authorities. In this very time we confess our certain hope that after this period of darkness, anxiety and unrest, God will manifest the power of His truth, justice and love in a new time of light, peace and love among men."

We add to this touching message a comment from a recent communication which will be read with interest: "For a time it seemed as if the new (Bohemian-Moravian) Protectorate might be declared Catholic," in reaction against the Masaryk tradition. "To-day the situation looks entirely different. In a time of national humiliation and political impotence people look back to the deepest and spiritually mightiest forces of Czech history—and in a characteristic way they eagerly grasp the old Hussite, Brotherly and Reformed interpretation of the gospel. The watchword of Masaryk, 'Jesus, not Cæsar,' has been newly and more deeply understood. . . . The preachers have to be prudent in the extreme and exterior pressure is on the increase. But the Evangelical communities are not shrinking from their great mission."

Religious Conditions in Spain

"Reports from Spain are anything but reassuring. Fanaticism is rife and many Christians are being thrown into prisons. All children are compelled to be baptised by the Church. There is no possible relief at present in sight for the Protestants and Churches in Barcelona, rather on the contrary, huge placards announce that Spain shall be Una Grande y solamente Catolica. And others things they tell us. We had at our meeting yesterday the wives of two Christians now in France who crossed the mountains night before last. They say plainly 'It is the Inquisition over again' All this of course makes us greatly hesitate about returning to Spain at present.

"In one city two members of a Protestant church were told by their employer that unless they professed the religion acknowledged by the State, that is the Roman Catholic religion, they would be discharged. This threat was made publicly in front of their fellow-workmen, they replied that they

wished to follow the Lord according to the Gospel and the dictates of their own conscience. The report does not say if they were actually discharged or not."

Since the above report was received we have learned that conditions in some parts of Spain have eased somewhat, and in Madrid and Seville we believe the Protestant Churches either remain open or have been allowed to re-open. We can assure readers that every effort is being made by the Evangelical Alliance, and associated organisations, on behalf of the fulfilment of the promise given by General Franco concerning religious liberty in Spain after the war.

At the moment we cannot say more concerning negotiations, which involve courage as well as conviction. We ask that special prayer may be made that God will guide all concerned with the re-establishment of religious liberty throughout Spain, and that He will guard those in Spain who with high patriotism seek to further the work of evangelisation. The great need of Spain is to know the truth which can make free, the Gospel of Jesus Christ, Who said: "If the Son shall make you free, ye shall be free indeed."

Protestant Church Federation in France We are not certain that it will help the cause of French missions in this country to come under the wing of the Church of England Council on Foreign Relations. This strange body, the Chairman of which is the Bishop of Gloucester, is much interested in the reunion of the Anglican and the Eastern Orthodox Churches, and if this ideal exists as a passion on either side it can only be at the expense of the evangelical. It is a question of authority or tradition, the Word of God or idols and tables. Beyond the present ideal stands the Church of Rome, a silent but not consenting witness of a cause which is foredoomed to failure unless and until a new reformation is born within the Eastern Churches. In this country there has always been a large amount of keen interest in French Protestantism for its own sake. The Evangelical Alliance (which has been hardly treated in France) has through long years sought to help French Protestants as such. Now, however, except for a considerable and it is reported growing minority of anti-fusionists, the rise of French Protestant federation has dimmed the doctrine of the true unity of the Church in Christ its Head in contrast with the movement for Church reunion. This means lack of fellowship, and the Church or Churches which lose the power of spiritual fellowship in the Gospel of Christ and substitute the mechanical process of reunion are unlikely to continue long or to accomplish much. Friends of French Protestantism in Great Britain cannot fail to note the absence of what once led them to open their hearts to evangelization in France. What was hitherto done for its own sake has now to depend largely upon a process of mechanical unity, which many fear because "the more centralised organisation in the unified church presents to others a clear threat of hierarchisation."

Alves Reis Our readers are acquainted with the details of the story of Alves Reis, still in prison in Portugal, and some of them are aware that for a long time the Evangelical Alliance has sought to obtain for him some mitigation of his long sentence. An influentially signed appeal on his behalf presented to the President of the Portuguese Republic has, it is to be believed, had some effect on Alves Reis' behalf, but matters of this kind proceed slowly in Portugal, and it is not possible to say more.

Now we hear (we quote a communication from Lisbon) that:—

"Alves Reis' sentence has been automatically reduced by a year and a half, a recently promulgated Decree having awarded a reduction of penalty to all convicts who, when sentenced, did not appeal against their sentences. It means that on the 20th of June Reis was reckoned to have served half his penalty and, consequently, he will be due to exchange imprisonment in the penitentiary for some less rigorous form of punishment. This used to be transportation to Angola, but it is so no longer, and there is precedent for commuting the remainder of the penalty for conditional release. As instances of criminals refusing to appeal are very few and far between, it almost looks as though the Decree may have Alves Reis particularly in view, in order that, without violating a law according to which a convict shall not have his penalty commuted before at least half of it has been served, it may be possible to benefit our friend in response to the petitions on his behalf presented by the Evangelical Alliances.

"It is remarkable that, one night, Reis felt a strong urge to pray about his circumstances. For an hour he prayed, he says, and felt more than ever filled with joy and peace. Later, he ascertained that it was the very hour at which the Decree in question was under discussion!"

Greek Evangelical Churches The emergency of last September and the prevailing state of European politics have combined to delay the deputation visit which the General Secretary, Mr. Gooch, had hoped to make in response to invitation from the Synod of the Greek Evangelical Churches. We are glad, however, in the meantime to be able to report their progress, and from their Annual Report which has recently come to hand we quote as follows:—

"It is with feelings of profound gratitude to God that we report the completion of yet another year's service in His vineyard—a year of many difficulties encountered and problems for solution but also a year of distinct progress.

"The reports of our churches and groups show that the Holy Spirit has not forsaken us but has been blessedly at work in our midst, correcting our mistakes and turning our trials into blessings. The services in all our churches, that have regular ministers, have shown a steady increase in outside attendance. Indeed, it is evident to us, from many tokens, that there are thousands of men and women throughout Greece, who are strongly attracted by the simple and unadulterated Gospel; and we cannot help feeling that the good seed, which we are endeavouring faithfully to sow, must bring forth, in God's own time, a goodly harvest unto salvation. Services are held in thirty places. Our working staff comprises seven ordained ministers, one travelling evangelist, four Bible women and two volunteer workers. We have sixty-three Sunday School classes, with a membership of over 1,100; there are also thirteen young people's societies, helping the Churches' work.

"Another important item of our work is the fruitful endeavour carried on by the women of our churches, who hold sixteen different meetings. These have always been great spiritual sources affording opportunities for the mothers of to-day and to-morrow to deepen the spiritual experience of members, so as to enable them to maintain a sound Christian basis for home and social life. These meetings have been attended in larger numbers this year than ever before. But there is yet much to be done."

Roumania and the Sects The situation has of late undergone a radical change. Previously the Decree was in force. The Baptists had closed all their chapels, which had not been closed by the authorities, because they could not comply with the conditions laid down. The Plymouth Brethren had continued their meetings, where they were not closed down, but were expecting to be closed down. Tudor Popescu's movement did the same.

Rumour has it that the Patriarch, then Prime Minister, had said that only over his dead body would the Decree be rescinded, and that the Bishop, who was the Minister of Religion, had said that as long as he was in office the Decrees would not be cancelled. Then the Patriarch died, and the Bishop was replaced by a lawyer from Transylvania, who knew the Baptists. He studied the question, and then the order was given that the chapels were to be opened, and the Decree was again pidgeonholed. Political circumstances are such that Roumania does not want to have unnecessary discontent within her borders, or awkward questions pending with the democratic countries. The forbidden sects, such as the Russellites and Old Calendar people, are still forbidden, but the tolerated ones can carry on as before.

It must not, however, be forgotten that the State of Siege is in existence and that no meetings may be held without the authority of the military authorities. This state of things can of course be easily used to hinder small meetings of believers, where priest and military work together. The National movement is very strong in the country and sectarians are represented as unpatriotic and a danger to the State, and the Church is not slow to take advantage of this. In some parts to own a Bible or New Testament in the Bible Society's edition, brings a man under suspicion. It is not authorised by the Church. The Society's sales have gone down as many are afraid to buy. The situation wants careful watching. At the same time we but thank God that the severe restrictions have been relaxed, and that the Church has been stirred up to greater activity in caring for its own people.

Reunion Notes

"In things essential, unity; in things non-essential, liberty; in all things charity."

Keswick, 1939 While these notes are being prepared, the Keswick Convention is assembling, and the close contacts between the Convention and the World's Evangelical Alliance can be affirmed with thanksgiving. The happy thought which once led to the placing over the main tent the words: "All one in Christ Jesus," has been an inspiration as well as an incentive. There is close relationship between "Unum corpus sumus in Christo," the motto of the Evangelical Alliance, and the Keswick motto, and we can and do rejoice not only in the contribution of Keswick to the great central cause which the Alliance expresses and represents, but in the fact of the one and essential message of Keswick directed through the Holy Scriptures to the deepening of the spiritual life of believers generally. A recent volume, published with the approval of the Keswick trustees, defines that message as follows:—"It should be pointed out that while the Convention has inspired hundreds of evangelistic campaigns, it is not primarily an evangelistic conference; that while it is utterly loyal to the Holy Scriptures as the Word of God, it is not primarily a Bible conference; and that while it keeps in the forefront of its applied teaching the claims of the dark places of the earth, it is not primarily a missionary conference. It is simply and solely a Convention devoted to the deepening of the spiritual life; the quickening of God's people; the exploration of our inheritance in Christ Jesus, and the appropriation of the blessing that may be ours through the fullness of the Holy Spirit."

The determination of the Keswick trustees that the Convention shall not be exploited is to be commended, and we are among many who hope that the simplicity of the Convention will be maintained, and that nothing further will be heard about the raising of huge buildings in Keswick. Many would even wish to see some arrangement by which the "fair" like aspects of the Convention could be removed. Those who have visited Niagara Falls will appreciate the difference between the immense grandeur of the Falls and the contingent indignities of trade exploitation.

The "Oxford" Groups We wish we could write a similar appreciation of quite another association which has recently figured prominently in the secular Press arising from questions in Parliament as to the legality or otherwise of the proposal to register as a Company the movement known as the "Oxford Group." The Senior Burgess of Oxford University voiced the objections of the very many who intensely dislike the association of Dr. Buchman's movement with the word "Oxford," whereby association or attachment to the University might be implied or applied. We deeply regret the determination of Dr. Buchman and his friends to proceed with their aims and claims in spite of this public remonstrance, and most will agree with the comment that the name by which a genuine religious movement is known is of infinitely less importance than the movement's effect upon morals, and religious life and character.

Irreligious London It is always well to face facts, and even the looker-on may well draw conclusions from what is to be seen around, especially on Sundays, that London is rapidly being secularised beyond the reach of religion. The Rev. J. E. James, Chairman of the Congregational Union of England and Wales, remarked at the annual Assembly of that Union that "It is calculated that not more than five per cent. of London's population is greatly concerned with churchgoing." We do not affirm this statement as being without question, but there can be no doubt that speaking generally the indictment is justified. The Council of the World's Evangelical Alliance have recently been asked to use their influence on behalf of an appeal to the King to issue a Royal Proclamation "calling upon all loyal citizens to attend a place of worship on Sundays, and there to pray that the Divine Grace and Power be granted to this nation, and Guidance to all in authority." Our mail-bag is almost daily inclusive of a letter from home or overseas urging the appointment by Royal authority of a Day of humble National Prayer. No possible step to bring this about

has been or is being overlooked by the Alliance, but the difficulties are emphasised. It may be there is growing discontent with the prevailing co-ordination of religion in terms of "The Archbishop of Canterbury and the leaders of the Free Churches," and consequently public feeling has to grow deeper until Christianity, for itself and in its essential message, finds its way to national will and expression.

Irreligious London—A Jewish Comment

Will it be believed that the following comment was written by a Jew and appeared in a Jewish newspaper?

"It is calculated that not more than five per cent. of London's population is greatly concerned with churchgoing." "So says the Rev. J. E. James, Chairman of the Congregational Union of England and Wales. This statement represents no new development in the national life. Many years ago Dickens, in one of his novels, made humorous play with the chiming of the church bells, which, in his luxuriant imagination, he pictured as pealing the invocation: 'Come to church! Come to church! Come to church!' and then following this up with: 'They won't come! They won't come! They won't come!' But the more thought-compelling element in the reverend gentleman's address was that in which he showed that this cold-shouldering of the Church still continues to this day. His own community, he said, was, on the whole, losing ground in London. In Greater London, with its population of over eight million, there were 45,000 Congregational members, a decrease of 20 per cent. since 1912. And the speaker went on to quote Mr. Herbert Morrison as declaring that London was, in a way, the most irreligious city in Europe. Of course, this all raises the old question of whether a man cannot be truly religious without being affiliated to a particular communion or going to church. Christianity itself may survive in his heart even though the Christian Church may as an organisation wane, and a man may pray fervently at home as in a place of worship. But this leaves out of account the value of the fellowship of the spirit, and the disciplines of the organised creed.

"Nor need the fact that the churches are losing their hold bring comfort to the Jews in the presence of their empty synagogues. What it really does is to point to a widespread and deep-rooted tendency, the reasons and significance of which have not been sufficiently explored. Certainly, Jews can only lose and not gain by any estrangement of the masses of this country from the Christian faith and its moralising and humanising influences."

Scottish Churches Alarm

A report on "Gambling" by a Committee of the Scottish Churches Council, "submitted for the earnest consideration of the constituent churches in the hope that appropriate action may be taken by them," says:—

"The Racecourse Betting Act of 1928 legalised the operation of the totalisator on horse racecourses. This emboldened betting and gambling promoters to devise other schemes. Their success has been such that even Parliament seems to be afraid to tackle the evil. We are spending per annum fully £400,000,000 to strengthen our national defences. On the many forms of betting and gambling we are spending nearly a hundred millions more. A few years ago only a very small number of people indulged in football betting. Now some ten million people fill in coupons each week. It is estimated that three out of four families make their weekly plunge into the pools. The postal traffic was so increased that a larger staff was necessary, and special offices had to be opened.

"In 1922-23 the postal orders sold amounted to 105,650,000

"In 1935-36 the number rose to 311,604,000

"And in 1936-37 to 343,903,000

"About half of the total postal orders sold in 1936-37 were due to pool betting. During the last ten years the sale of postal orders in the London area increased by 168 per cent.

"The Post Office is estimated to make an annual profit of £3,000,000 from postage and poundage because of the pools. The pool promoters are now planning a system of distribution and collection by newsagents and milkmen in order to save some of the postage and poundage. It is estimated that in 1934-35 £9,000,000 were poured into the pools. The rapid growth of the 'industry,' which now ranks eleventh in the scale of national industries, is shown by the fact that in 1936-37 the total reached £50,000,000. Recently it was reported that in a certain coupon only 25 completely cor-

rect forecasts were given in 350,000,000 attempts in fifteen weeks, so that the prospects of a speculator winning a prize are infinitesimal. It is evident that the diversion of £50,000,000 during a football season of 36 weeks is bound to have a depressing effect on productive industry generally. Grocers, bakers, confectioners, furniture salesmen, the cinema and theatre industries have all been complaining. The pools have become a serious menace to economic life.

"Again, consider the matter in terms of employment. The numbers of people employed for every million pounds put into the industry may be stated as:—Baking, 4,000; furniture, 5,099; textiles, 6,662; shipbuilding, 7,044; pools, 350. Of 703 cases of child neglect investigated, 66 showed gambling as the outstanding cause, while 233 others gave gambling a prominent share. The effect on the character of the individual, where chance is substituted for work, and where the main interest of life centres round the result of the weekly pool investment, is equally harmful.

"It is a well authenticated fact that many thousands of Church members indulge in pool betting. A recent report of the Church and Nation Committee to the General Assembly of the Church of Scotland contained this startling sentence:—'If all members of the Church of Scotland refrained from gambling in any form, the difference in our national life would be felt immediately.' The supreme need of our age, the supreme need of our churches, is the recovery of conscience, a recognition of the stewardship of life."

The Church of Scotland General Assembly A supreme object of interest to all religious people in Scotland is the General Assembly of the Church of Scotland, which took place in June. Pomp and ceremony accompany the proceedings, throughout which the King is represented by the Lord High Commissioner, this year Sir John Gilmour again filling the office. The new Moderator, Dr. Archibald Main, addressing the Assembly, said:—

"It is my belief that in Germany to-day there are countless men and women who, despite the vigilance of informer and spy, are leading God-fearing and liberty-loving lives, and are waiting for the time of their deliverance from a ruthless regime. Some of them, indeed, are suffering slow martyrdom in concentration camps or in preventive arrest, an ironic euphemism of oppression, but surely there are many who are doing lip service in the House of Rimmon—not every 'hell' is a 'hallelujah!'

"These are words to give cheer to the faint-hearted, and some cheer is certainly opportune. But for us there must be no cry of 'Peace, peace, when there is no peace.' Without a doubt Christianity is once more on its trial. There are signs of the times which are not to be disregarded, and these must be scrutinised by Christian people with humility, prayerfulness, and godly resolution. It may help us to-day to remember the brave words which a stalwart Frenchman addressed to his king some centuries ago, when he reminded him of the anvil which has broken hammers.

"Is it not saddening that in these days the quarrels of ecclesiastics are still around the status and dignity of the commissioned officers of Christ's army, when the ecclesiastics should be closing the ranks and marching on to victory under the banner of 'Christ crucified'? We in the Church of Scotland will never cease to hold by our Lord's commission of the holy ministry. We have our orders, and they are orders of the Commander-in-Chief. The Scots folks in their chequered history have often quarrelled over the relationship between Church and State, and being Scots their quarrels have usually borne the impress of our perfervid genius; but despite all their secessions they have never been schismatics. To-day all of us rejoice that in the very forefront of our Articles is the claim that our Church is a branch of the Holy Catholic Church. With such a heritage, then, we do not fight a lone battle. We can face every danger that besets the Kingdom of Christ, although we make light of none."

A moving feature in the Assembly's programme was the presence and speech of the Prime Minister. Mr. Chamberlain confined his remarks to the call to Prayer for peace throughout the world, and his remarks left an enduring impression upon the Assembly.

The Power of Prayer We believe that in united Prayer much more is effected than in mere organisation. Throughout the missionary world the Universal Week of Prayer has prepared the way for the outward expression of unity, and we

are thankful to God for giving to the Evangelical Alliance the privilege of organising the Week of Prayer in so many lands long before the ideal of unity had taken possession of the home churches. This was a preparation for in good time we shall have the fuller vision and unity that craved for manifestation, and found itself increasingly manifested as the years passed. The world is crying to-day for the healing work of those who loathe to differ and are determined to understand. True understanding can only be attained by the cultivation of the spirit of truth and love. That has been the ideal of the World's Evangelical Alliance for ninety-three years. We must continue to uphold truth, and love all those who aim to follow truth even if we do not see eye to eye with them. In God's own way we shall come to the understanding heart. We can only reach this on our knees.

The Roman Rota and Marriage The Rota is (to quote Addis and Arnold's *Catholic Dictionary*, p. 733) " a tribunal within the Curia Romana, formerly the supreme court of justice in the Church, and the universal court of appeal." Of the cases that come before it, the most important are those relating to marriage. As is well known, the Roman Church, while denying the possibility of actual divorce, has complicated rules as to the " validity " of marriages. If such rules have not been complied with, a marriage is " null "; i.e., never was a real marriage at all, and the parties to it may be declared unmarried and thus free to marry someone else. The Rota recently issued a list of the marriage cases it decided during 1936. It appears that the cases have been from many countries: Austria, Belgium, Bolivia, Brazil, Canada, France, Germany, Ireland, England, Italy, Yugoslavia, Mexico, Poland, Rumania, Spain, the United States of America, the Equatorial Nile, Armenia. The number of legal cases in 1936 was eighty-five, of which no less than seventy-five concerned the nullity of marriages. Of these, thirty-one have been declared invalid and the rest were found valid. The percentage of verdicts favourable to the wishes of the applicants was forty per cent. Of the seventy-five cases, thirty-seven were heard free of cost to the applicants. The report says that the most common cause of nullity was " coercion " i.e., one of the parties was " married " against his or her real will. The impartial reader of this report will remember (1) that the Roman Church denies the competence of the State to decide as to validity of marriages, and (2) that in the eyes of the Roman Church a cause of nullity would be if both or even only one of the parties were or was a Protestant or otherwise a non-Romanist, and the alleged marriage was not performed before a Roman Catholic priest. The report does not say how many, if any, of the cases come within the latter category; which course is notoriously a cause of great difficulty in many countries, and in the British Empire with our customs and laws which ought to have firm handling by Parliament.

The Vatican: A Diocesan Bishop's Criticism The Papacy and its attitude to Albania, Spain, and Abyssinia were criticised by the Bishop of Birmingham, Dr. Barnes, in the recent sitting of the Upper House of Convocation of Canterbury at Westminster.

Dr. Barnes said that for centuries the Popes had been Italians, and the claims of Italy at the Vatican exercised an influence which, in the opinion of many, prevent the Pope from being as neutral as was desired in international relations.

He criticised the use in a resolution before the House of the phrase " his Holiness " when referring to the Pope.

" No man is holy, though some men may be gracious," he said.

Dr. Barnes said attempts were made to induce the Pope to condemn certain actions on the part of General Franco's Moroccan troops. Those who made the attempt received a blunt negative.

When the Abyssinians were overwhelmed by Italian poison gas it was proclaimed by triumphant masses in Italy. Those masses were not condemned by the Pope of that day.

The recent invasion of Albania by Italy on the sacred day of Good Friday did not provoke a protest from the Pope.

" Christ our Freedom " With sincere thankfulness for such a gathering and the moral and spiritual success which attended it we draw attention to the fourth International Conference of Evangelical Students arranged by the Inter-Varsity Fellowship and held at Cambridge, July 27th to July 3rd. Nearly eight hundred

students from the universities of twenty-one countries attended, an impressive assembly of youth, prospective leaders of thought and life in the future, and all of them devoted to Christ and His Evangelicals being the supreme need of the world to-day.

The general subject was "Christ Our Freedom," and from beginning to end of the Conference this theme was kept in the centre. Lord and Lady Kinnaird acted as host and hostess, and at the inaugural meeting Lord Kinnaird struck the keynote by defining true freedom as personal emancipation from bondage to those forces which war against the soul. Deliverance from sin was the secret of freedom, and Christ alone was the Deliverer.

An outstanding feature of the Conference was the Broadcast Service, conducted by the Rev. H. Earnshaw Smith whose address on spiritual freedom was admirably prepared and delivered; a contribution to the international influence of the Conference beyond praise. Dr. Martyn Lloyd Jones, President for this year of the I.V.F. presided, and other speakers included Dr. Daniel Lamont, former Moderator of the Church of Scotland. The significance of this Conference is impressive, and we join with the I.V.F. leaders in praise to God for the possibilities of such a gathering.

The Bible Confirmed In a recent interview with a Press representative, Sir Charles Marston stated that science is proving the Bible to be correct. To questions such as "Did the flood really occur?" "Did Jericho really fall?" "Did Biblical personalities really live to great ages?" and other similar enquiries, were answered with unhesitating affirmations.

Sir Charles Marston, the eminent archæologist, who has recently been connected with the excavations at the ancient Biblical city of Lachish in Palestine, is convinced that, far from being mere mythology handed down by word of mouth, the Old Testament is, substantially, contemporary eye-witness accounts of events set down as they occurred.

"We have been digging up remains of civilisation left behind by men who lived in the days of Abraham, Moses, Solomon and Jeremiah the prophet," he said.

"The remains are like the pieces of a jig-saw puzzle. Key-dates enable us to fit them together to form a chronological table of the history of those times.

"Familiar names on tablets and pottery provide us with clues. The name of Abraham has been found; Joshua is mentioned, and so on.

"A water ewer in a refuse heap outside a temple at Lachish bore an inscription written in the earliest known form of alphabetical script, used by miners who worked the turquoise mines of Sinai in the time of Moses. The pottery was of the date of about 1,300 B.C.

"Eighteen vessels dug up showed ink writing. Ninety lines were deciphered.

"They form a series of letters from an outpost officer to the military governer of Lachish endeavouring to repudiate charges of having revealed official secrets.

"Jericho we have been investigating for fifteen years," added Sir Charles. "We fixed its destruction at 1,400 B.C.

"The destruction of Sodom and Gomorrah is now known to have occurred in 2,061 B.C., and was probably due to volcanic action.

"In Genesis vii it is recorded that Abraham lived to 175 years of age. It is by no means impossible."

While we do not assert that the spiritual message of the Bible has to be proved by the work of the excavator, there is no doubt that the archæological critic is being disproved by the spade and modern discoveries.

The Greatest Short Story of All How many of our readers have read through the Book of Ruth? Here is an opinion, short, but to the point, from a great London evening newspaper:—

To the Editor, Evening Standard.

The greatest short story in the world is the Book of Ruth.

And it is a true story.

GEORGE MALCOLM THOMSON.

CONVERSION

All kinds of schemes in order to fill our half-empty churches—shorter sermons, brighter music, the use of the cinema, the establishment of all kinds of clubs—are all absolutely futile for the purpose. It is the recovery of the miracle of conversion that we really need; and the power is there for us to use in Christ and Him crucified. I verily believe that when we lift up the Cross before the eyes of men that they may realize something of the wonder of His infinite sacrifice, when we do that, I believe the miracle will again take place in the Church, and people will flock to it from ever quarter.

—J. D. JONES, D.D.

WORLD MISSION NOTES

A Scottish Viewpoint on Tambaram Writing in the *Life and Work*, the record of the Church of Scotland, the Rev. A. S. Kydd, Foreign Mission Secretary, remarks:—" The resolutions of the Conference show that no one school of theology predominated. But there was a twofold emphasis of great significance. One was a fresh recognition of the authority and power of Scripture as the source and channel of the Word of God, which the Church needs and must seek in its present perplexities. The other line of emphasis was on the primacy of evangelism in the work of the Church everywhere. To bring men with a genuine personal knowledge of God through Christ, to make our churches places where the new life in Christ is awakened in individuals and made obvious and challenging to those outside—that was how the Conference understood evangelism. This is a definition that searches and tests a great deal of our foreign missionary activity no doubt. It searches and tests still more a great deal in the life and activities of the older churches at home. How shall the living Christ, the Lord and Redeemer, become once more the great reality for us and all our fellow members of the Church? Where are we to get the light and power to witness for Him and to proclaim His gospel with sincerity and effectiveness? How shall our Churches become something more than partially real fellowships of half-convinced, half-converted, halting believers? How shall we be kindled with the ancient flame?

World Mission of the Church The twenty-eighth annual Conference of Missionary Societies of Great Britain and Ireland, recently held at Swanwick, had as its general theme " The World Mission of the Church." Writing a résumé of the Conference proceedings, Rev. A. J. Mortimore (C.E.Z.M.S.) remarks that " Two outstanding impressions were the realization, in concrete form, of the Universal Church, as a fact and factor in the advancing Church, together with a wonderful sense of fellowship among 471 delegates representing seventy nations, including China and Japan." We are thankful to be told that among the discussions the plight of Jewish refugees and the sufferings of the Confessional Church in Germany were included. Surely Latin countries should now be represented and recognised in all missionary proceedings. It has been remarked " Win Europe, and you win the world." Once upon a time this may have been a trite saying, but to-day it is to be accepted everywhere as true.

We are now faced by a disintegrated Europe and by problems unknown to our fathers, but the essential need of the European Nations remains unaltered. To-day Mission work of an Evangelistic character in the Latin lands has difficulties to face which might deter Evangelists in the presence of either a great apathy or an aggressive Roman Catholicism which is displaying all its old intolerance. The Scottish Presbyterian Church has always devoted itself to work on the Continent, and wherever it has planted its seed God has blessed it for the seed is His Word. We wish that the wide interest taken in the spread of Reformation Truth which marked the home Christians of half a century ago could be revived, for in spite of many appearances to the contrary, Romanism is weakening in the hold it has on many thousands who drift into unbelief. Europe must be won for Christ, if Christian influence is to radiate from it throughout the world.

" Partners " With a sub-title, " The Seventh Unified Statement," and issued in view of the Lambeth Conference to take place next year, *Partners* is a missionary survey from every diocese of the Anglican Communion throughout the world. It is published for the Missionary Council of the Church of England through the Press and Publications Board of the Church Assembly (1/-).

The book illustrates the growth of native ministries, even among the most unpromising races. The aborigines of Australia have had a deacon of their own. In South America an Araucanian Indian has been ordained. The Bishop of Labuan has five Sea Dyaks and one Land Dyak among his clergy in Borneo.

The Bishop of Damaraland has ordained two Ovambo priests. An Eskimo priest and two Indian deacons attended the Bishop of the Arctic when the Governor-General visited the new cathedral.

A diagram shows the growth of the Anglican Communion since 1800. There were then seventy-five dioceses; to-day there are 320. In the same period the American episcopate has grown from ten bishops to 105.

The book also records that there is in the world "a mass movement of Jews towards Christianity"; and that a very special opportunity is created by the rise in status of the women of India, which has been "the most notable feature in the new India as compared with the India of 1900."

Missions of the Anglican Communion represent only about one-seventh of the Missionary enterprise of the Reformed Churches. The Church of England to us in the Homeland may appear so much stronger than other Churches that we may easily think that it does the greater part of Missionary work. But it must be remembered that the Continent and the United States as well as Presbyterian Scotland are all engaged in the glorious work, and Anglicanism is in some of the most fertile fields only a small Missionary factor. It is pleasant to read in the volume of the friendly relations between the different Churches who occupy the same or neighbouring territory.

Mission to Lepers No one can read the annual Report of the Mission to Lepers without realising that there is more than hope to-day for those suffering from this dread disease. No greater duty rests upon the Christian public than that of making use of the very best that God has placed in our hands to drive out the plague of leprosy among those where its ravages are experienced. No branch of medical mission work is more important, and it is helpful to sympathisers to know that devoted doctors and missionaries realise their very definite call to help the sufferers to the knowledge of the Saving truth of Him Who healed the lepers, and gave them at the same time health of soul. The Report referred to states:

"At the very centre of all our work there is a deep concern for the higher ministry to men and women who have never heard of our Lord Jesus Christ and of His special compassion for those who were lepers. This has been said elsewhere, but it is worthy of repetition here. Transcending all that is done in the alleviation of the dreadful suffering leprosy causes and the relief now possible through medical treatment for the disease is the spiritual comfort of suffering men and women for which their souls hunger. In satisfying that supreme need, the burden of suffering and uncleanness which separates them from their fellows has been lifted, and they have become new creatures. How real is the faith of these believing Christians is shown in a variety of ways, often in deeply moving acts of gratitude and praise."

Abyssinia There is little to report concerning the missionary situation in Abyssinia. We believe a certain amount of quiet distribution of Scriptures has been made possible through Italian agency. This is to the good, for surely it is the Bible which foretells the resurrection of Ethiopia and a future destiny which politics will find it impossible to arrest. In the meantime how touching was the personal testimony of the dethroned and suffering Emperor Haile Selassie, who, invited to give a personal testimony (at the Albert Hall gathering of the Bible Testimony Fellowship) said: "From early childhood I was taught to appreciate the Bible, and my love for it increases with the passage of time. All through my troubles I have found it a cause of infinite comfort. 'Come unto me all ye that labour and are heavy laden, and I will give you rest'—who can resist an invitation so full of compassion? Because of this personal experience in the goodness of the Bible, I was resolved that all my countrymen should also share its great blessing, and that by reading the Bible, they should find truth for themselves. Therefore, in spite of great opposition, I caused a new translation to be made from our ancient language into the language which the old and the young understood and spoke. To-day man sees all man's hopes and aspirations crumbling before him. He is perplexed and knows not whither he is drifting. But he must realize that the Bible is his refuge and the rallying point for all humanity. In it man will find the solution of his present difficulties, and guidance for his future action, and unless he accepts with clear conscience the Bible and its great message, he cannot hope for salvation. For my part, I glory in the Bible."

Books Worth Reading

BISHOP TAYLOR SMITH. A Biography. By E. L. LANGSTON. (Marshall, Morgan & Scott. 7/6.)

The title of this arresting volume has been well chosen for, apart from achievements in this or that sphere of national and spiritual service to which God called him, Bishop Taylor Smith in his very name will always be remembered as one "who walked and talked with God, and was not for God took him." Remarkable alike in life and death, for how striking was his home-going, "the beloved Bishop" has left more than footprints on the sands of time; and Mr. Langston has made it possible even for those who did not know the Bishop personally to discover some of the secrets of a personality and faith which, combined, constituted a unique Christian influence. We hope this volume will be widely read by young people, and we recommend it as a gift book, especially for those entering university life or commencing theological studies. The appeal, however, of the volume is as much to clergy, ministers and missionaries as to the laity in general. After treating upon early life and conversion, which, like many true conversions was a crisis in Bishop Taylor Smith's life, Mr. Langston brings into vivid realisation some of the formative influences which helped to build up so unique a ministry, we use the term in its widest sense, and which determined the outward current of so remarkable a life. As Chaplain-General, which included the whole period of the Great War, as a Convention speaker at Keswick, when touring the Continent of Europe on behalf of the World's Evangelical Alliance, and in many other settings the same enthusiasm for his Master, the same buoyant spirit, the same resort to guidance and prayer, and ever the keen quest for souls, were to be seen, and felt, in contact with the Bishop. Readers of this delightful and helpful volume will find in the Bishop's own handwriting on page 11 the following prayer:—"A.M. May my life be filled with praise; may the sound of holy joy ring through the rooms of my soul; may there be a new song in my mouth *every* day."

H.M.G.

SIR HARRY H. STILEMAN, K.B.E., R.N. A Memoir. By LADY STILEMAN. (Pickering & Inglis. 2/6 net.)

Those who knew Sir Harry Stileman will value this interesting memoir, but it has great appeal to a wider audience. The story of his conversion and of subsequent varieties of Christian service make an inspiring record of a noble and consecrated life.

RADIANT FREEDOM. By OLIVE WYON. (R.T.S.—Lutterworth Press. 3/6 net.)

This is the first appearance in English of a life story well worth telling, and here told with beautiful simplicity by Miss Olive Wyon. Madame Emma Pieczynska (1854-1927) was of Swiss birth, and her Polish sympathies led to her marriage into a noble Polish family. The life in a Polish country mansion is charmingly described. But political sympathy is a poor basis for marital bliss. The childless wife at last separated from her husband and, though an invalid, took up her great life-work for social betterment. She died in 1927 and her story is one of the greatest interest. J.C.L.

Four stories from the pen of Laurie Munro are issued from the Lutterworth Press:—

A MIGHTY WIND. (2/- net.)

THAT WAS ENGLAND. (2/- net.)

FLOWER IN THE DUST. (1/-.)

SACRED RIVER. (1/-.)

The two last-named are stories of Indian life. *Sacred River* is, of course, the Ganges and the story illustrates what Hindu marriage and widowhood mean to thousands of young girls. *Flower in the Dust*, a dramatic story of medical missionary work among India's women, a subject evidently well known to the author. The story *A Mighty Wind* belongs to a different sphere and deals with the Ulster revival of 1859; while *That was England* contains two stories contrasting Ancient and Modern Britain. All that Laurie Munro writes is guaranteed to thrill and at the same time to uplift the reader. A writer of real power and wide experience of life, and a saving sense of humour.

J.C.L.

TYNDALE COMMEMORATION VOLUME. Edited by R. MERCER WILSON, M.A. (Lutterworth Press. 7/6 net.)

In producing this handsome volume Mr. Mercer Wilson has been ably assisted by two notable scholars, the Revs. J. F. Mozley, M.A., and John R. Coates, M.A. Mr. Mozley has supplied a short life of Tyndale, and Mr. Coates has written on Tyndale's influence on English literature. But the bulk of the book is made up by reproducing substantial parts of Tyndale's Revised New Testament of 1534, together with some of the original woodcuts. The reproduction includes the whole of The Gospel of Luke and much of Acts, Romayns, Hebrues, 1st Peter, 1st John, and the Revelacion of S. John the Divine. There is a curious misprint on p. 94: "All the people . . . smoote their *bestes* and returned." I doubt whether Tyndale is responsible for that.

In view of the wonderful vigour of Tyndale's Translation one would have been glad to possess the whole of his New Testament, but we are grateful for what is given in this volume, together with the heroic story of Tyndale's martyr life and death, and Mr. Coates' finely written estimate of his influence on English language and literature. He ends thus: "His simplicity and humility, his vigour and charm, are still at work and will continue to inspire us, whether we know it or not, so long as English is English."

J.C.L.

THE HIGHWAY TO HEAVEN AND A BYWAY TO NOWHERE. By F. HUGH CAPRON, B.A., F.R.A.S., F.L.S. (Methuen. 5/- net.)

The erudite author of *The Conflict of Truth*, etc., has written another remarkable volume, a useful and timely examination of the world-wide

difference between Christianity and Spiritism. That the two are utterly incompatible Mr. Capron has no difficulty in proving with a wealth of intensely interesting exposition and cogent quotation from Scripture and from the accredited writings of leading spiritists. His quaint foreword might be omitted without loss, for the mere haphazard opening of a Bible at Elihu's "Harken to me: I also will show mine opinion" is quite unnecessary to sanction the writing and publishing of a volume of real value in defence of the faith once committed to the saints.

TO-DAY IN MANCHURIA. By T. RALPH MORTON. (S.C.M. Press. 2/6 net.)

What Japanese occupation of a growingly progressive and prosperous country meant for its unhappy people as told here will be a revelation to most of us in the West. What it meant to the young Church in Manchuria and how it concerns us are also made abundantly clear. The curse of a militaristic spirit that knows of neither justice nor mercy lies to-day like a blight over poor bleeding China. But it is at such a time that the finest qualities of the Christian faith are seen to shine forth above the brightness of the sun. It is an inspiring story, spite of its poignancy, and one that should send us to our knees. "Out of the welter of the suffering of the Church in Manchuria nothing more clearly emerges than the Church's feeling of dependence on the faith and prayers of the Church throughout the world."

J.C.L.

A HISTORY OF THE POPES. By JOSEPH MCCABE. (London: Watts & Co. 15/- net.)

In the May-June issue of EVANGELICAL CHRISTENDOM, 1937, was reviewed a striking book by Mr. Joseph McCabe, entitled *The Papacy in Politics To-day*. Mr. McCabe in his earlier years was not only a Roman Catholic priest but also a friar of the Order of St. Francis; but he left the Church in 1896 and since then has been a very energetic and militant advocate of advanced views on religion. He regards the Roman Church as a main obstacle to rational progress. To quote our 1937 review: "During the last ten years or so the Papacy has become increasingly associated with Fascism and other forms of political reaction. Of that fact Mr. McCabe says: 'In less than twenty years after 1917 the Church, in spite of its militant organisations and the political intrigues which we shall describe, lost something like 50,000,000 members. . . . And just when the Vatican realised that it could not save its empire from the devastating inroads, it saw the rise of Fascism.' It has availed itself eagerly of this new ally. On pretence of opposing Communism, the Vatican is using Fascism and other retrograde political movements to uphold its own retrograde ecclesiasticism."

Mr. McCabe has now published, under the title *A History of the Popes*, another and larger (500 pages) book, which surveys the Papacy not merely in its present stage, but throughout the whole of its history. This new work deserves a large circulation. It is to be hoped that it will appear in most public libraries. It is true that a number of histories of the Papacy exist in English, either as original works or as translations: Milman, von Ranke, Pastor, etc.; but they are either immense works in many volumes or else they are out of date or deal with only short periods, and not the whole, of the history. Here, in one excellently-produced volume, Mr. McCabe gives a conspectus from the very beginning of the Popedom to 1939. Even if only as a work of reference, it would be very valuable: but it is also a graphic story to read.

Its author makes no pretence to impartiality. On the contrary, he often throws scorn on "polite historians" who, either in assumed superiority or else to please Catholics, gloss over ugly facts. In Mr. McCabe's opinion, the Papacy, owing to its being preoccupied always with promoting its own power and that of the clergy rather than the general social welfare, has been nearly always an anti-progressive power, and has become hopelessly retrograde. In expressing this view he certainly stresses the darkest side of things heavily, and tends to overlook the brighter. At best, however, the history of the Popedom has been grim: and one can check Mr. McCabe's statements by the authorities he carefully quotes, many of them Catholics.

In a brief review it would be vain to try to survey the whole 1,900 years covered by the book. All that can be done is to indicate outstanding phases. Mr. McCabe divides Papal history into four stages: The Age of Development (A.D. 50-450), The Dark Age (450-1050), The Age of Power (1050-1550), and The Age of Disintegration (1550-1939). In the first of these periods the Roman Bishopric, beginning as an obscure headship of a humble Greek-speaking religious colony amidst the millions of pagans in Rome, gradually emerges to influence until, when the Imperial City was overwhelmed by the invading barbarians, the Roman Bishop found himself the only real power left. Aided by forged documents which deceived the illiterate savage chieftains, the Popes consolidated their power. They aimed constantly to build up an earthly kingdom of their own ("the temporal power of the Popes"). In so doing they were often not helpers, but definitely hinderers, of the salving of civilisation. "The smooth generalisation," says Mr. McCabe (p. 134), "which so many historians are content to repeat, that barbaric invasions, century after century, kept Italy at a low level, which might have been even lower but for the unselfish exertions of the Popes, ought to be erased from our literature. The Popes looked only to the interests of the Papacy; for we shall see later that they did not even guard or inspire the morals of the new Europe." A glaring example of the essentially selfish outlook of the Papacy is found in the famous case of Thomas Becket, Archbishop of Canterbury. Most Roman Catholic writers depict his story as that of a heroic defender of the Church and Papacy against a tyrannical king, Henry II. Whatever the merits of Becket's own acts, however, it is clear that the Pope cared nothing for his troubles. "As 'the gold of England was the strength of Alexander' (III: Pope), that Pope vacillated shamelessly, and what support he gave to the archbishop was 'in exact measure to his own prosperity or danger'" (McCabe, p. 326: quoting Milman).

So the story proceeds: a very tragic one—a spiritual power corrupted by worldly ambitions, until the manifest evils led to "the inevitable Reformation" and, later, to "the age of disintegration" in our own times.

The book's final chapter (book 4, ch. 6), entitled "The Crumbling Church and the Return to Violence," is very striking. "In Great Britain and America," says Mr. McCabe (p. 488), "where the high Catholic birth-rate, the issue of spurious statistics by the Catholic authorities, and the control of the Press and public libraries give the Church a fallacious appearance of stability, its decay is little realised, and the true meaning of Vatican policy is not perceived. But this disintegration is the central and determining fact of recent Papal behaviour. The steady leakage, which continued through the reign of Leo XIII and his successor, assumed after 1918, and particularly in what are called Catholic countries, a more alarming form. Tens of millions quitted the Church in a decade and a half and turned upon it with disdain or anger." After the 1914-1918 war, "a new phenomenon, the rapid spread of Atheistic Communism over the Catholic world, soon bewildered the small-minded Benedict [XV : Pope; 1914-1922], and in 1922 he died and bequeathed the extraordinary new crisis of his Church to Pius XI." (McCabe, p. 491.)

The present reviewer's opinion has been all along that Pius XI (who died this year) was, if things be considered in a long view, a disastrous Pope. Mr. McCabe says: "No Pope since the Middle Ages has been so heavily and repeatedly attacked by Catholics as Pius XI." The key to his acts is to be found in the fact that, when the Bolshevist armies of Russia were attacking Poland in 1921, Pius (then, of course, not yet Pope) was on the scene of hostilities. Thus he imbibed a deep horror of revolutionary Communism, and for the rest of his life he seemed to see it everywhere; with the result that he welcomed Fascism as an apparent counteracting force to the "Reds." He was, however, a very able man. To quote Mr. McCabe (p. 493): "It seems likely that the Duce had in mind the action of Napoleon, but he found that Pius XI was a very different man from Pius VII, and that he himself was no Napoleon. The Pope drove a hard bargain." Besides a restoration of the visible "temporal power of the Pope," in the form of a small independent Papal State, Pius secured "control of all the schools (but not universities) of Italy, and the embodiment in the civil law of some of the most hated clauses of the canon law. The Church was established and endowed, the criticism of religion was made a penal offence, religious marriage was enforced, and the clergy and ecclesiastical property got considerable relief from taxation." That is what Mussolini made Italy pay because "he thought it would bring some 20,000,000 Catholics into the body of his supporters." Why, then, say that the pontificate of Pius XI was "disastrous"? Because his policy rested on alliance with tyranny (he tried to ally also with Hitler, and he supported the Spaniard, Franco). Now, besides the bad moral effect of such alliances, it is proved by history that dictatorships always eventually collapse. The Church will certainly suffer greviously when that occurs. Mr. McCabe (p. 420) says: "When these last allies fall, when freedom is restored from Warsaw to Santiago, the Papacy will pass into the final stage of its devolution": unless indeed (p. 498, and this is unlikely), "the world returns to the Middle Ages, [when] the Popes may expect to find themselves in a congenial world." Mr. McCabe's book is a fascinating account of a long and in many ways tragic history.

J. W. Poynter.

All books for review under this heading should be addressed to the Editor: "Evangelical Christendom," 19, Russell Square, London, W.C.1.

MEMBERSHIP

Members of the World's Evangelical Alliance are kindly asked to bear in mind that the extension of the influence and work of the Alliance can be effectively secured if they will personally seek to induce their friends to become Members or Subscribers. Each year there is loss of income through the death of Members or others who have supported its home and foreign work. This loss can only be reinstated as new Members and supporters are introduced.

LEGACIES

The work of the World's Evangelical Alliance at home and abroad is of so important a character, and the need for legacies so urgent, that it is hoped many will make provision in their Wills for the carrying on of their interest in the work by making provision in their Wills for a Bequest to the Alliance. Care should be taken in regard to correct description of the Alliance—"**The World's Evangelical Alliance (British Organisation).**"

Photo Copyright—"The Times."

THE KING AND QUEEN AT BUCKINGHAM PALACE

The picture taken after the King had broadcast his message to the Empire

(See Next Page)

THE KING TO HIS PEOPLES

H.M. King George VI. broadcast the following message to his peoples from his study at Buckingham Palace on September 3rd. He wore the undress uniform of an Admiral of the Fleet. The Queen listened to the speech from another room in the Palace.

THE KING said:—

In this grave hour, perhaps the most fateful in our history, I send to every household of my peoples, both at home and overseas, this message, spoken with the same depth of feeling for each one of you as if I were able to cross your threshold and speak to you myself.

For the second time in the lives of most of us we are at war. Over and over again we have tried to find a peaceful way out of the differences between ourselves and those who are now our enemies. But it has been in vain. We have been forced into a conflict. For we are called, with our allies, to meet the challenge of a principle which, if it were to prevail, would be fatal to any civilized order in the world.

It is the principle which permits a State, in the selfish pursuit of power, to disregard its treaties and its solemn pledges; which sanctions the use of force, or threat of force, against the Sovereignty and independence of other States. Such a principle, stripped of all disguise, is surely the mere primitive doctrine that might is right; and if this principle were established throughout the world, the freedom of our own country and of the whole British Commonwealth of Nations would be in danger. But far more than this—the peoples of the world would be kept in the bondage of fear, and all hopes of settled peace and of the security of justice and liberty among nations would be ended.

This is the ultimate issue which confronts us. For the sake of all that we ourselves hold dear, and of the world's order and peace, it is unthinkable that we should refuse to meet the challenge.

It is to this high purpose that I now call my people at home and my peoples across the seas, who will make our cause their own. I ask them to stand calm, firm, and united in this time of trial. The task will be hard. There may be dark days ahead, and war can no longer be confined to the battlefield. But we can only do the right as we see the right, and reverently commit our cause to God. If one and all we keep resolutely faithful to it, ready for what ever service or sacrifice it may demand, then, with God's help, we shall prevail.

May He bless and keep us all.